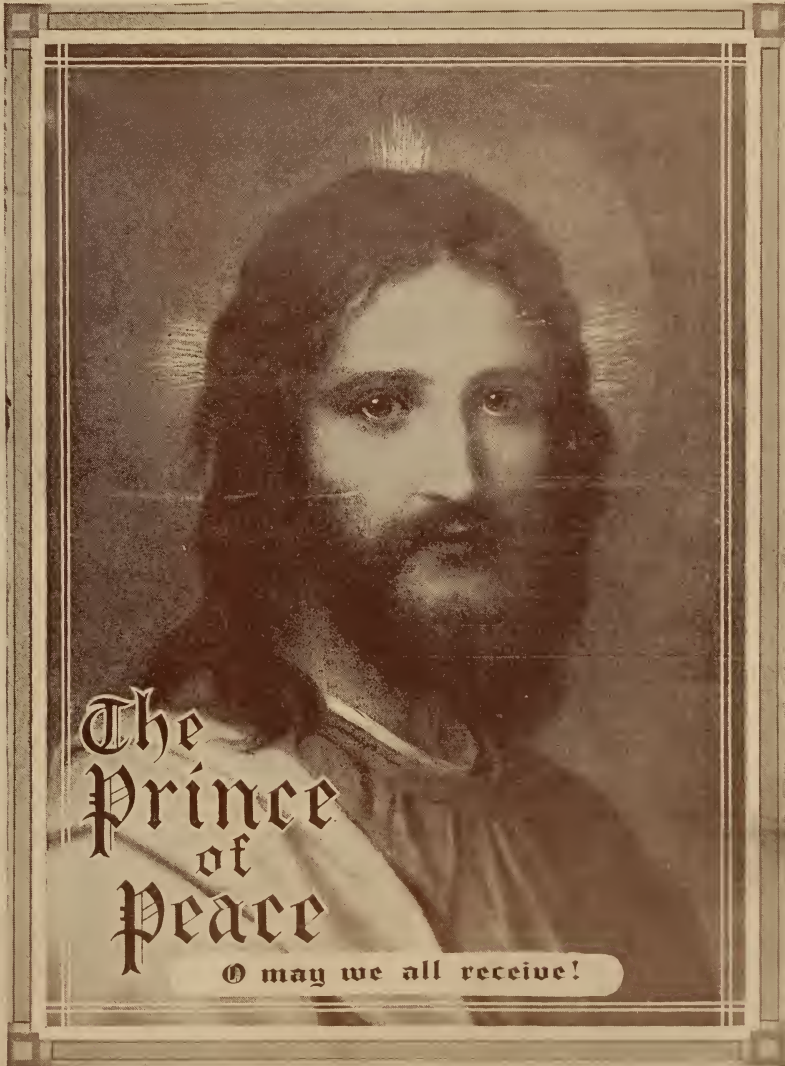






# The Outlook of Missions

Volume X  
Number 12  
December, 1918



# Ten X Years

☞ With the December issue **THE OUTLOOK OF MISSIONS** closes its **TENTH** year. The Editors have tried to make it a real help to the workers in the Cause of Missions.

☞ The **FACT** that this is the only magazine in the Reformed Church that has been able to unite **Home Missions, Foreign Missions** and **Woman's Work** should entitle it to a place in **every Family** of our Denomination.

☞ Why the circulation is not **Fifty Thousand** has only one explanation, and that is that the members do not know or do not value this monthly publication. It is one of the **best** and **lowest-priced** magazines.

☞ Will it not be possible to crown the **Tenth Anniversary** of **The Outlook of Missions** by adding **FOUR THOUSAND NEW SUBSCRIBERS** to the List?

☞ **HOW CAN IT BE DONE?** By **Four Hundred** earnest friends securing each **Ten New Subscribers**. Will **YOU** help to do it?

☞ **Do It Now.** Let a subscription to **The Outlook of Missions** be your **CHRISTMAS GIFT** to some one who is not now a Reader.

**The Editors.**

"Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918."

# The Outlook of Missions

Issued Monthly in the Interest  
of Missions

Headquarters: Reformed Church  
Building, Philadelphia

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# The Quiet Hour



This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. —Matt. 24: 14.

It is more important for us to win the world than to win this war.

—NEWTON D. BAKER.

If I were to live lukewarmly and die weakly it would be the greatest tragedy I or any human could suffer.

—AIRMAN JACK WRIGHT.

“Don’t let the song go out of your life,  
Let it ring in the soul while here,  
And when you go hence, ’twill follow you  
thence,  
And sing on in another sphere.”

Even Jesus did not bless the peaceful; He blessed the peace-makers; and peace-making in any human relationship may any day involve resort to force.

—HARRY EMERSON FOSDICK.

We are so made that we cannot live even our own inner life to ourselves. It is only real as it is shared and expressed in action.

—BERTHA CONDE.

“Holy Father, in Thy mercy  
Hear our anxious prayer,  
Keep our loved ones, now far absent,  
‘Neath Thy care.”

Yesterday we prayed and gained the victory in a certain way; to-day we need to pray again, for God’s method for yesterday may not be His method for to-day.

—ANDREW MURRAY.

That life is most holy in which there is least petition and desire and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish and leave it or merge it in God’s will.

—F. W. ROBERTSON.

## The Prayer.

DEAR Christ, help me to forgive any who may in any wise have injured me. Fill me with Thy spirit so that there may never be one for whom I cannot pray. Take away all that hinders friendship. Show me how to be brotherly. And hasten the day when all men everywhere shall truly love one another, even as Thou, dear Lord, hast loved and dost love us all. Amen.

—FLOYD W. TOMKINS.

“God save our noble men,  
Send them safe home again;  
God save our men.  
To Thee the praise belongs  
For righting all our wrongs.  
To Thee we lift our songs;  
God save our men.”

How many men there are who have no substance, no reality! What beauty they may have is a borrowed beauty; it is shed upon them, it does not flash out of them. It is an accident, not an expression of nature: “Marvel not that I said unto thee, Ye must be born again.”

—JOSEPH PARKER.

The great need of the Church of Jesus Christ to-day is men and women who know their God, men and women who know how to lay hold on God and battle through all the elements of opposition, that stand between them and God, then take hold of God and move the earth.

—R. A. TORREY.

Let every day see some sin crucified, some battle fought, some good done, some victory won; let every fall be followed by a rise, and every step gained become, not a resting place, but a new starting point for further and higher progress.

—THOMAS GUTHRIE.

“I wish I could adequately describe the weight and size of the responsibility which appears to me to await the Church in view of this situation, already present in large measure and impending in a measure far more vast and critical. The supreme test of many a century is involved in the simple yet infinitely momentous question whether the Church of Christ in America can take advantage of the advantage which the return of America’s soldiery from Europe will offer it.”

# THE OUTLOOK OF MISSIONS

VOLUME X.

December, 1918

NUMBER 12.

## Peace On Earth—Good Will To Men!

SO the multitude of angels sang on the First Christmas Morn as they beheld the heavenly Babe in a manger in the little town of Bethlehem. They were the heralds of heaven's peace to earth's restless millions. Their message still re-echoes for the whole world.

HAVE we and all mankind done the human part in making this divine promise a blessed reality?

THE whole creation seems to be ready at this Christmas-tide to start anew to break down the lines of color, the hatred of race, the barriers of creed, and with one voice to acclaim Jesus as Prince of Peace.

WE believe that the salvation of mankind is nearer now than at any other time in the history of the world. "Men are moving with a common purpose—to win for every people, whether great or small, its just heritage of life, liberty, and the pursuit of happiness. These years of conflict have told us what it was hard to believe that at heart humanity is noble. It is only now that it has found itself."

TO have won the present World War is not enough. It must usher in the new day when peace and good-will shall prevail in the minds and hearts and lives of all men in all lands. President Wilson in his first address in France made it clear to his appreciative audience that the war "must be won in such a way and the questions raised by it settled in such a way as to insure the future peace of the world and lay the foundations for the freedom and happiness of its many peoples and nations."

FOR the realization of that vision it is worth while for the millions to have made the supreme sacrifice on the battlefields of Europe.

## The Mother Triumphant

**T**HE modern mother is the Mother Triumphant.

It is no longer her ideal to give birth, rear, and then look on as at a stage while her sons slip from her into a world which she may not touch. She did this once, asking only to reflect their joys, but bearing their pains and defeats with eternal resignation.

That mother watched her son away to war knowing her powerlessness to shape or modify one single condition in his behalf. Whatever cause he served had little concern for any quality of his manhood save its fighting power. Wounded, he received what that day could offer him—the elementary aid of a force that put its emphasis on the ability of its men to meet the shock of battle, and gave but a second thought to him whom the shock disabled. If wounded in spirit or character because his day had not dreamed of protecting a soldier save with walls and weapons, she could only accept the result with helpless tears. And through it all she could give but hopes and fears to stand between him and all that might beset him.

Now that is left behind because the day of the mother has come. Life is hers as well as her son's. She shapes the world with him and for him, as he once tried to do, alone, for both of them.

That is why the perfect type of the modern mother is the Red Cross. In it, she has followed her son to the battlefield with the experienced love, the specialized knowledge, the social care that were her ideal for his well being in the home itself. It is the woman's embodied defiance of war that precedes her conquering of war.

So the Red Cross makes the great claim that its American membership should be as large as the number of those who owe this country the patriotic service of fighting for its fighters in home, field, office or factory (and that number includes all who are not too crippled in mind, body or estate to bear their normal part in life's own warfare).

And when should this call to a recognition of the fitness of the presence of the woman-spirit at the battle front come but at Christmas? For this is pre-eminently the time of the mother and the son; of the mother giving to the world a man to wage its warfare against wrong; of the son, from his first moment to the last, never advancing beyond the barrage of her care, her inspiration, her guidance, wisdom, companionship.

The Red Cross symbol is the true picture of a woman's heart because it means service and sacrifice. That is why it does such big things and that is why it does such little things. Its ministers take life in their hands to bring a wounded soldier from No Man's Land to mercy's courts; or in those hands they bear a flower to a homesick boy with a sense of the equal value of both these duties.

The Red Cross flings this challenge: You may search the land, yet not find one who is too exalted to wear its symbol humbly, or too humble not to have somewhat to give that shall express the wideness of mother-love and the triumph of woman in serving.





*The GREATEST MOTHER in the WORLD  
holds a sacred place of honor within our homes and in our hearts*

**T**HE message that the American people stand as one behind our brave boys and gallant Allies, is the most cheerful "Merry Christmas" we can send them.

Let us make this a Red Cross Christmas—let us see to it that every member of every family joins the Red Cross. She is warming thousands, feeding thousands, healing thousands from her store—the Greatest Mother in the World.

*All you need is a Heart and a Dollar*



**RED CROSS CHRISTMAS ROLL CALL**



December 16—23

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*This space contributed for the Winning of the War by*

**The Outlook of Missions**

## The Opportunity of the Christian Today.

WILLIAM PIERSON MERRILL.

THESE are solemn and critical days for all who believe in the Kingdom of God and long to hasten its coming. The making of peace may prove to be no less dangerous, uncertain, and exacting a task than the making of war has been. The peacemakers may well be called the children of God, for their task is one that requires something of divine wisdom, patience, breadth and length of view, and devotion.

Peace will not be made by generals and diplomats alone. They may determine the conditions of stopping the fighting. Only the people can establish the conditions of lasting peace. The world must be made safe by democracy as well as for it.

What the time pre-eminently demands is Christians who really, in their thoughts and plans, crown Christ Lord of all, and believe with all their hearts that the only way that peace can be maintained is through Christian friendship, widely-diffused and generous, and internationalism based not on trade advantage or class advantage, but on warm-hearted fellowship in faith and prayer, in Christ. The Church has thus a great part to play in making and preserving peace, for the Church is consecrated to the principle of love, of friendship in Christ.

The fierce flame of war has fused the humane nations into a great unity. What shall keep them one when that heat and pressure are removed? What shall avert jealousies and the emergence of self-seeking, and the thrusting up of nationalistic advantage? What force can knit up severed strands, and bring that world-unity which is the condition of lasting justice, peace, and order? The most powerful means to that great end is the Christian spirit of good-will and brotherhood.

The men and women in the Church of Christ should be deep in thought and much in prayer these days, that they may

be found worthy to play, in the new era, the vital part of knitting the world together in a fellowship too strong and sacred ever to be broken; that the great saying that comes to us almost from the time of Christ Himself may at last prove true not in ideal alone, but in fact: "What the soul is in the body, that are Christians in the world; for the soul holds the body together, and Christians hold the world together."

### Keep Me Alive!

This is the heart-rending appeal that comes to the children of America from 400,000 starving children in Bible lands. Here is a letter from a little Armenian boy that tells its own story:

DEAR LITTLE AMERICAN CHILD:

I am a little Armenian boy. Last year I was very little and thin, for I had no good food to make me grow. I had no mother, and no home. I was always cold and hungry and frightened. I had wandered, even in the dark night, with some other children because I was afraid to be alone. We went on, and on, looking always for something to eat.

One cold day, we saw some houses, far off. It was the town of Bethlehem. We were afraid to go too near, but a woman came down the road to meet us. She took me up in her arms. I found a place on her shoulder for my head and went to sleep. When I woke up, we were all in a warm stable. There were no horses or cows there, because it had been made into a place for children like me. Everywhere there were little white beds. The woman held me close to her while I drank all the warm milk there was in a big bowl. Then she wanted to put me into one of the little white beds. I cried, and would not take my arms from around her neck, so she put a warm blanket around me and rocked me. She sang and talked softly to me.

"Long, long ago," she said, "another little boy came to Bethlehem and this is His birthday. It was crowded that night, as it is now, and a woman held Him in her arms, in a stable, as I am holding you. His name was Jesus. The children in America know about Jesus, and for His sake they have sent these beds, and this warm milk, and me, to find you and hold you close. It is their birthday present to Jesus."

Thank you, little American. Your present has lasted all the year. I have good things to eat every day, and I never feel afraid. See my picture! I am a big, well boy. My eyes are sorry, because I know that a great many

children are still walking, walking, frightened and cold, looking for their mothers.

Will you send presents to *them*, this Christmas? You will, because you love the baby Jesus.

VARTAN.

### Rehabilitation of Our Wounded.

The United States Government is resolved to do its best to restore every wounded American soldier and sailor to health, strength, and self-supporting activity.

Until his discharge from the hospital all the medical and surgical treatment necessary to restore him to health is under the jurisdiction of the military or naval authorities, according to the branch of the service he is in. The vocational training, the re-education and rehabilitation necessary to restore him to self-supporting activity, is under the jurisdiction of the Federal Board for Vocational Education.

If he needs an artificial limb or mechanical appliance the Government will supply it free, will keep it in repair, and renew it when necessary. If after his discharge he again needs medical treatment on account of his disability, the Government will supply it free.

While he is in the hospital and while in training afterwards the soldier or sailor will receive compensation as if in service and his family or dependents will receive their allotment.

A wounded soldier or sailor, although his disability does not prevent him from returning to employment without training, can take a course of vocational training free of cost and the compensation provided by the war-risk insurance act will be paid to him and the training will be free, but no allotment will be paid to his family.

Every Liberty Bond holder who holds his bond is keeping up a part of this great work of restoring to health, strength, and usefulness the men who have suffered for their country.

“Reports indicate that of orphans alone there are more than 400,000. The situation is so distressing as to make a special appeal to the sympathies of all.”

WOODROW WILSON,  
President of the United States.



CHILDREN REFUGEES.—Alfred tells to an American Red Cross man the story of how he lived under German rule for three years and at last got to Paris with a party of refugees, where they were cared for by a French organization with aid from the American Red Cross at St. Sulpice. To-morrow he will be taken to Grand Val, a large estate near Paris, where a country home has been established for delicate children, among the refugees received at St. Sulpice, Paris. The American Red Cross sends doctors and nurses to care for these children, whose condition shows remarkable improvement in the healthy surroundings.



PLAYTIME.—Children with their mothers and nurses at play on the lawn outside the American Red Cross Nursing Home for infant babies just outside Paris. Each young mother looks after her own child and of one other orphan baby, thus giving the very young infants the necessary mother's care. June, 1918.

### Our War Emergency Campaign.

The National Service Commission of the Reformed Church has launched a vigorous Campaign under the able leadership of the Rev. J. M. S. Isenberg, D. D., pastor of Trinity Church, Philadelphia, to raise a Fund of \$110,000 for War Emergencies. Of this amount, \$75,000 will be given for the restoration of Protestant Churches in Belgium and France.

It is earnestly to be hoped that Director Isenberg will receive the hearty cooperation of all our pastors and members.

In the face of the war-time needs, and with the knowledge of what other denominations are doing along the same lines, this Campaign deserves, yes, must be a magnificent success.

We can go "Over the Top," and we will.

### A Christmas Message to "Our Boys."

On Christmas Day, of all days in the year, the thoughts of those at home go out to the absent ones, and the thoughts of the absent turn toward home. Never, on a Christmas Day since our Republic was founded, have there been so many vacant seats by American firesides; never, surely, have the hearts of so many husbands, fathers, sons, and brothers—willing exiles in a glorious cause—turned with fondness and longing to the family groups in the dear homeland. It is, then, quite fitting that our Reformed Church in the United States—spiritual Mother of so many thousand sons, now in service overseas or in the several cantonments—should feel moved to send them, on this festal Day, a Christmas message of remembrance and good cheer.—From pamphlet by Prof. C. E. Wagner, National Service Commission.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## A Christmas Prayer.

REV. J. H. JOWETT, D. D.

O God, Father of all men, in whose grace all our light is born and in whose love is the fountain of our festivity, mercifully lead me into the holy secret of Christmastide and take me into the innermost room of its holy joy. Forbid that I should remain in the outer courts, dwelling amid its merely carnal pleasures, satisfied with the merriment that dies with the day and contented with the happiness that passes with the fading flower and the withering leaf. Bring me into the eternal things of this blessed season, the things that abide, the love that manifests itself in unflinching good will and the joy that rings Christmas bells all the year round. Let me draw water out of the wells of salvation, and let the joy of the Lord be my strength.

O God, give unto me the holy joy of human sympathy. Re-create the chords that have become insensitive to my brother's joys and griefs. If the harp is broken, graciously remake it out of the fullness of Thy love. Save me from the death of selfishness. When Christmas time is over, suffer me not to die again into moral numbness, untroubled by my brother's sighs and uncheered by my brother's songs. Unite me to my fellow with tender kinship and let me be partaker of his triumphs and defeats.

And graciously impart unto me the joy of a glorious hope. Let my horizon shine with more alluring light. May the Christmas star always go before me, leading me to ever-deepening revelations of the Lord and giving me fresh surprises of heavenly grace and love.

Kindle Thou the Christmas fire of holy love. Light the lamps of Christmas geniality and good will. Hallow and glorify my Lord's birthday with Thy presence and crown it with unsullied joy and peace. Amen.

## The Church and the Social Question.

THE Rev John McDowell, D. D., of Baltimore, Md., secretary of War Industries Board under the auspices of the War Work Council of the Y. M. C. A., gives some very practical suggestions as to the present duty of the Church in helping to solve the social problem. From *The Missionary Review of the World* for November we quote what he says in regard to the duty of the Church to give leadership to the activities of the Social Movement:

Never before were so many people concerned with the amelioration of social conditions, and social ideas; never before were there so many movements for human welfare. If these people and these movements are to be kept Christian, the Church must be ready and willing to lead them. The Church must not only

teach and inspire; it must actually lead every movement which aims to make men like Christ, earth like Heaven, and the kingdoms of this world the Kingdom of Christ. There is a grave danger just now that the Church may lose her hold on these great human activities. Already we are hearing about "scientific charity," "practical education," "moral reform," an "ethical revival." These phrases in themselves are not necessarily antagonistic to the Church, but as used by many today they are. Many social workers discount the Church as an agency in social service, notwithstanding the fact that most of them belong to the Church. Because the Church is in danger of losing her hold on these great human activities which legitimately come under her sphere of work, the Church should lead them. The primary function of the Church is to bring every individual and every department of hu-

man life into conformity with the law of love, the law of God. Exactly what the Church must do at any particular time or any particular place may, of course, vary. It must depend upon what is most needed at the particular time and in the particular place, in order soonest to establish the Kingdom of God. There is no hope for society apart from the Kingdom of God, and no hope for the Kingdom of God apart from the Church which is the divine instrument for realizing it here and now.

### Americanization—The Duty of Haste.

**M**RS. EVA CLARK WAID, a well-known writer on work among foreigners in America, writes as follows in *The Missionary Review of the World* for November:

Over an office desk appear these words, "It can't be done—but, here it is"—and it seems a true epitome of America today.

Thousands of men, civilians today and soldiers in a brief tomorrow; hundreds of hamlets, quiet today and thronged with thousands of workmen tomorrow; swamps and corn-fields today, a full fledged village tomorrow.

In all these great and vital things which America has discovered to be emergent necessities, no one fact has more plainly revealed itself as needing Emerson's "Shoes of Swiftmess," than the great needs which have come to be summed up in the word Americanization.

We need a people able to read and speak our language, so that they may not be a fertile field for every seed of dissension and disloyalty, but may be a field ready for cultivation by all agencies of patriotism and loyalty.

We need a united, understanding, homogeneous people, to push forward to quick achievement all the plans and purposes of our great American Republic in her relation to this great war.

We need a people conversant with true American ideals to combat those creeping ills that threaten national existence in times of peace, and strike and sting in times of war—those slimy things of greed and avarice and lust and anarchy and brutal power and ruthless exploitation.

Selfishly, for self-protection as Americans, we must make haste that all these millions stand where many of them already stand, clear-eyed, resolute, intelligent, loyal citizens, leading their lives with ours to the defense of our nation.

Speaking from another viewpoint there are great and compelling reasons for haste that should lay a heavy hand on all Christian activities. There is the sense of duty undone, of a trust poorly administered, of precious years wasted, of treasure withheld. As Dr. Steiner says, "To a large degree, the church-

es are American, their history runs parallel with the history of this country, their beliefs and practices reflect the American ideal, and Christianity, if it is anything, is an influence which makes for unity and democracy."

### Some Compensations of War.

**I**N *The Missionary Review of the World* for November, Rev. Alfred Williams Anthony, Executive Secretary of the Home Missions Council, calls attention to some very real benefits that may come to mankind from the great devastating war in Europe. Here are some of them:

In the domain of hygiene and health are reported especially gratifying instances of the conquest by medical and surgical skill of human disease and suffering. Never in all the history of the world have the epidemics, the distempers and the disorders which usually accompany camp life and follow an army upon the march been kept at so low a number. One can almost say that disease is no more formidable in time of war than in time of peace. Indeed, in not a few directions, the soldier's health has been vastly benefited through his change from civil to military life; and the nations of the world, our own included, have successfully coped with disease, and thereby learned how to lift the whole level of physical well-being in the national life. Sanitation, hygiene and dietetics have been brought to new standards and prepared for a wide sway among the people by this modern war, awful as it has been in taking its toll of life.

Love of country has learned to disclose itself, not in noisy shoutings of the Fourth of July variety, with the fire-crackers, the antiques and horrors, the bands and the oratory, but in terms of sacrifice. We have endured pain, and have shed tears for the sake of our country. We have given our sons; we have enlisted ourselves; we have changed the entire course of our lives, sacrificially, for the sake of the land we love. The flag is more than an emblem now. Some of us who are beyond the age, or are of the sex which are not wanted under arms in either the navy or the army, have entered into a service of mercy and philanthropy just as loyally as though we donned the khaki and the blue; and others of us with no less ardor in our patriotism bend beneath the old task, on the farm, and in the factory, and in the shop, and at the desk,—eagerly, earnestly keeping the wheels of industry moving that those who fight may be fed and clothed and equipped and furnished with all things needful. We, who with our hands work at peace, are no less ardently at war than those who are in camps and overseas. Our hearts are fired with the same purposes.

The greatest gain which has already come in part, and is issuing from the war, is this

recognition that Christianity has not failed. The Church and her institutions have responded to these great crises with a testimony and a ministry which have been convincing and satisfying to the moral judgments of men and nations. The barracks and the battlefields, as never before, have been kept in touch with religious influences, under the guidance and the ministry of the church, linking them and the firesides and the altars of the land in holy fellowship. The governments of the earth have been speaking in the terms of Christian obligation and fellowship. The standards of all mankind have been moved further forward toward the recognition of a common brotherhood within the all-embracing purposes of a common Father; and the Christian method of dealing with men has been vindicated over against the method of might and force, which has spent itself in all its fury, and has received the condemnation of well-nigh all the earth.

### Notes.

The Rev. E. E. Sensenig, pastor of St. Paul's Mission, Allentown, Pa., reports that he has enrolled 54 catechumens over twelve years of age, of whom about one-third will be confirmed.

\* \* \*

Because of the lack of a sufficient number of instructors at State College, Pa., Rev. Ray H. Dotterer, pastor of our Mission there, has been teaching two sections in English. Most of the students are members of the S. A. T. C. The Church House belonging to the Mission is being used as a barracks.

\* \* \*

The Rev. Anton Havranek, who has been working among the Hungarians in East Akror, Ohio, recently organized a Sunday School and had 36 children present. He says, "I got pretty well acquainted with the boys and girls of the neighborhood, with whom I play games during the week to keep up their interest."

\* \* \*

The Rev. H. N. Spink makes a most encouraging report for the Mission at Sharpsville, Pa. This Mission has raised almost its entire apportionment; has taken an offering for Ministerial Relief to an amount double that of its usual collection for that purpose; and has observed Home Mission Day and sent in a substantial offering for the Progressive Project.

\* \* \*

The Rev. J. F. Hawk, pastor of the Mission at Omaha, is making the entire month of November a RALLY MONTH.

\* \* \*

The Heidelberg Mission, Dayton, Ohio, of which Rev. C. G. Beaver is pastor, has a Teachers' Training Class of 18 members; a catechetical class has also been started. The

Men's Brotherhood is taking up the study of "The Call of the World."

\* \* \*

The Rev. A. S. Hartman, pastor of Emmanuel Mission, York, Pa., writes: "We are optimistic about the quarantine. The church may lose some cash—but I believe the hearts of the people have been prepared for the Christian message. People are thinking now as never before."

\* \* \*

Practically all of the Missions were affected by the influenza epidemic and very few of them were able to hold any services during the month of October.

\* \* \*

The Rev. Frank A. Shults, pastor of the Ohmer Park Mission, Dayton, writes as follows: "For the last two weeks I have been working as a workman in the Delco factory (employing 3,000 persons). I have done this for several reasons: the need of men in the factories of Dayton is keen; I was engaged directly in war work, as I was working on parts of the Liberty Motor engine; I want to get the viewpoint of the average man of my church; I was tired of loafing; and the pay was acceptable. The people of the church seemed pleased to learn of my venture in factory work."

\* \* \*

The Rev. E. A. G. Hermann, Missionary at Scranton, Pa., during the recent epidemic, made over 300 calls on sick people and others in trouble. He writes: "As there was no visiting allowed in the hospitals, the President of the Ministerial Association requested me to take charge of the Moses Taylor Hospital as the Protestant Pastor, to look after the spiritual needs of the Protestant patients there. The Superintendent and nurses co-operated beautifully and caught at once the idea of service back of the movement, and gave me a list of all the patients. The poor sufferers were lonely and homesick and so appreciative. Many of them were from out of town, and after my rounds I spent many hours of the night writing to their homes. In some cases I got in touch with their pastors. Without forcing anything on them I read some comforting passage to them and had many requests for prayers. I listened to many sad stories and hope that our little chats meant something to them. I know they did! One of the head nurses told me that they could always tell when I had been through the wards, and she didn't see why it should not be kept up. I found that after I had my work systematized that I could get over the entire hospital in two afternoons, and I shall continue to call and keep in touch with any patients who are without a pastor. This is certainly a soul-satisfying work. You have already had some intimation of the work in which I was engaged at the Armory Emergency Hospital. Without slighting our own people in the least

I found that I could give the Red Cross every other day, and with several other ministers I volunteered, serving as a nurse and orderly. It was great work! We carried out scores of dead bodies, but we also had the great joy of seeing almost helpless cases go out with their faces lighted up with hope that soon they would be well and strong again. When there was something that the other men could not or would not do they came to me,—as when they wanted someone to tell a poor fellow that his wife and little boy baby had died in another hospital and his little girl was sick in the children's ward near him, or when the mother came to the hospital from another State and found her prodigal son dying and afterwards wanted a minister to bury him decently, or when somebody wanted a minister to pray for her, etc. I happened to be the only one of the ministers on duty during the day. What haven't I been during my pastorate in Scranton! It would have been more pleasant to sit in my study and write graceful essays! My own people were not neglected. We had a number sick and several deaths, but we have so much to be thankful for."

"The new era born in blood and fire on the battlefields of Europe must be a Christian era in reality and not alone in name. The years to come must be years of fraternity and common purpose. International injustice must cease. All men must be free from the oppression of arbitrary power. Unreasoning class hatreds and class tyrannies must come to an end. Society must be organized on principles of justice and liberty. The world must be ruled by the dominant will to do that which is right. I see no other complete solution to the great problems which will soon engross the thought of mankind."—*Secretary Lansing.*

### Hog Island.

THE greatest shipbuilding plant in the world is at Hog Island, just outside of Philadelphia. More than 30,000 people are employed in some form of shipbuilding. Most of these live off the Island. The Government is erecting a large number of houses in the southwestern section of the city of Philadelphia, which will accommodate many of these working men. More than 4,000 remain permanently on the island. A large and commodious Y. M. C. A. building has recently been erected, accommodating in its auditorium fifteen hundred people.

The Inter-Church Federation of Philadelphia has appointed a Protestant minister, who devotes all his time to the work on the island. The Committee was fortunate enough to secure the services of the Rev. Dr. John

Watchorn, the Superintendent of City Missions of the Methodist Episcopal Church. The Y. M. C. A. extends to him the courtesy of the building for a regular service on Sunday morning, and uses him along with other speakers for the Sunday evening meetings, which are always attended by a capacity audience. Much of the work of Dr. Watchorn on the island is of a personal character, coming in direct contact with the men in their work and in the hospital. A splendid opportunity for personal ministry is hereby afforded. Dr. Watchorn possesses peculiar qualifications for this very difficult but interesting piece of work. The work is supported by free-will contributions on the part of individuals and denominational Boards and agencies. The Reformed Church is requested to contribute two hundred dollars for this work.

### Observations of the Treasurer.

J. S. WISE.

"IT'S paid," was the reply I received to my question of "how much?" as I stepped from a taxicab and was about to enter the railway station at Somerset. Someone had paid it for me. It was only an added demonstration of the splendid hospitality accorded to the members and visitors of Pittsburgh Synod by the good people of Somerset. I am indebted to someone for this taxi fare, but to whom, is a mystery. A public acknowledgment is therefore in order. I trust the kind friend who paid it will see this and thus learn of my appreciation.

This episode is only one of the many that has entered into my life since the Church has honored me with the Treasurership of its Home Mission Board. I have learned to know and appreciate the hospitality of our good people. While attending the meetings of Synods and Classes and responding to hundreds of invitations to present the work of Home Missions in city, town and country, I have had abundant opportunity to test it out. Seven years of "gadding about" in behalf of the work has opened the doors of many homes to me. Some beautiful and luxurious, others modest and plain, but all of them comfortable and filled with the true spirit of Christian love and hospitality that is calculated to make one loath to leave.

The old-time "cold, cold spare room bed" has practically disappeared. Most homes are comfortably heated, and so most of the discomforts of the one-time general worker are no longer in evidence. The homes of our elders, deacons and leading members are provided with modern comforts. So also is the average parsonage one finds nearly everywhere in the older sections of the Church. For instance, it was a joy and a delight to be entertained in the fine comfortable and roomy parsonage at Middletown, Md., while in attend-



ance at Potomac Synod. Many of the old self-supporting congregations are taking very good care of their ministers in this regard. Is it any wonder then, dear friends, that a number of our missions must remain pastorless for long periods of time simply because there is no provision made for the comfortable housing of the minister's family? Realizing this, in my Church-building Departmental Report, about two years ago I recommended that steps be taken to provide funds for building parsonages for our home missionaries. But that is another story. Now that the war is over, that matter will soon be up for further consideration.

My purpose, at this time, is not so much to stress the physical comforts provided for us, but rather the fine spirit back of the hospitality accorded by the good wives, who, after all, constitute the real, dominant spirit of the homes we visit. The editor of the *Messenger* recently lauded the good wives of those of us "who go to and fro" in this fashion: "The Church thanks God for its executive leaders; let it be sure to thank Him also for those who have such a large share of the burden of sacrifice to bear in their homes while these men go out on the Church's errands. That they are a noble group is proved by the kind of men they have made out of their husbands!"

It is very nice of the editor of the *Messenger* to say this, and I know that my own good wife, as well as others, appreciates it. That same good wife also appreciates, and has often expressed, the many acts of kindness, the

ministrations of comfort and the open-hearted welcome which contributes much toward the health and happiness of her husband while he is giving of "his time and energy to the upbuilding of the Church."

She, perhaps, is more grateful for all this than I am. I could not, however, refrain from making it the basis of my observations for this month—and all because my taxicab fare was paid.

During the month, besides attending Potomac and Pittsburgh Synods, as already mentioned, I attended the meeting of Eastern Synod at Wilkes-Barre, and delivered addresses in the Willow Street Charge, near Lancaster; Faith Church, Lancaster; Tabor, St. Andrew's, Heidelberg and Palatinate Churches, Philadelphia.

In this day of world tragedy and sorrow we are wondering what Pershing will do. We are wondering what Haig, what the President, the Prime Minister will do. Are we wondering what Jesus will do? If we do not see what this supreme Person will do, we will have less than our power in the world. That Person is saying to all who follow Him, "Be ye therefore perfect." Great enterprises have come to naught because some one has failed to measure up. Great movements have failed because character has been weak. The problem of every movement and every enterprise has been the person.

—BISHOP McDOWELL.



THE WORKERS IN THE JAPANESE MISSION, SAN FRANCISCO.



DR. SCHAEFFER AT THE RALLY DAY SERVICE, JAPANESE MISSION, SEPTEMBER 15, 1918.

### Rally Day.

The accompanying picture was taken on September 15th, when the General Secretary of the Board of Home Missions attended the Rally Day services in the Japanese Mission in San Francisco. There were eighty persons present. The exercises were of an exceedingly interesting character and were very much on the order of Rally Day services which are usually held in our English schools. The General Secretary had the unusual experience, after delivering a brief address, of having the little folks call for more.

### Ground Breaking.

Sunday, September 22nd, marked a Red Letter Day in the life of our Japanese Mission. In the afternoon a public ground breaking service was held for a new educational building alongside of the present church building. The principal services were held in the main auditorium of the church. Suitable addresses were made by representative Japanese and by the General Secretary of the Board of Home Missions. After this service the congregation assembled in the vacant lot, and after a brief prayer the formal ground breaking ceremony took place. This marks the beginning of a much needed building for the Mission. The plant is to cost \$13,500, and will be a three-story building, the first floor of which will be used for social and kindergarten work, the second for an educational school, and the third for dormitory purposes.

### The Japanese Church of Christ.

The Japanese Church of Christ, which is a federated church under the Presbyterian and Congregational denominations, is located at Post and Octavia Streets, two and one-half blocks from the First Reformed Japanese Mission. The Presbyterians had a Mission in another section of the city. The Congregationalists had been located near this present site. The Federated Church receives support from both the Presbyterian and Congregational Home Mission Boards. They claim a total membership of 200. Alongside of this church house is a social and educational building, the gift of Dr. E. A. Sturge, in memory of his wife, who recently died. Dr. Sturge is the Superintendent of Japanese work for the Presbyterians in California.

### The English School.

The English School in connection with our Japanese Mission in San Francisco is in charge of Miss Carrie M. Kerschner. The school is divided into a number of classes, each of which is in charge of a separate teacher. The students come together every night, except Monday, and study the primary and elementary things of our language. The study period is followed by a brief devotional service, in which all participate, whether they are Christians or not. Each of the pupils pays a nominal fee per month, which helps to defray some of the incidental expenses connected with the school.

### The Kindergarten.

The kindergarten work in the Japanese Mission is in charge of Mrs. E. A. Cannon. About forty children gather in one of the rooms of the church every morning at ten o'clock and stay there until during the course of the afternoon. They are taught such things as are common to kindergarten schools. Once in a while the mothers are invited to attend the meetings, when a special program is rendered for their benefit. Usually a social worker from the city is invited to speak to the mothers on matters pertaining to the physical and religious life of their children. Mrs. Cannon for some time had associated with her in this work Miss Iwabuchi, who was a victim of the influenza during last October.

### Albert Daijiro Oi.

The growing work of the Japanese Mission in San Francisco has necessitated the appointment of an assistant to Rev. J. Mori. At the meeting of the Executive Committee of the Board of Home Missions in October, Licentiate Albert D. Oi was appointed to this position. He is a graduate of Hartford Theological Seminary and is in many ways well qualified to be associated with Mr. Mori in this splendid work. Mr. Oi will be in charge principally of the new educational building and will take over such matters of a general character, enabling Rev. Mr. Mori to look after the Japanese in other parts of California.



ALBERT DAIJIRO OI, ASSISTANT TO REV. J. MORI,

Have you used the splendid stereopticon slides and lecture on "Our Japanese Work Along the Pacific Coast"? Rev. Mr. Mori is now revising them.



GROUND BREAKING CEREMONY FOR EDUCATIONAL BUILDING, JAPANESE MISSION, SAN FRANCISCO, SEPTEMBER 22, 1918.



### The Working Force of the Bohemian Reformed Mission, Chicago, Ill.

Row Standing: *Mr. Frank Dlouhy*, elder and secretary of the consistory, serious minded Christian. Although nearly 60 years old and living five miles from the Church he comes regularly in time to church to attend the Sunday-school at 9 a. m.

*Mr. George Froulka*, deacon, assistant treasurer and janitor of the church, voluntarily, on his own initiative, gave up salary mission was paying him above the living rooms. At his own expense he has repeatedly made needed repairs on the church building. He is an exemplary Christian man and janitor.

*Frank Dudycha*, second son of the missionary, member 1918 Confirmation Class, high school sophomore, never has missed Sunday-school or church, except for sickness, ever since he was old enough to go.

*Anna Mercl*, member of 1918 Confirmation Class, high school sophomore, regular attendant at Sunday-school since childhood.

*Mary Mercl*, a faithful attendant at Church since childhood.

*Anna Sterba*, teacher in the Chicago and Cicero Sunday-schools, president of the C. E. Society, member of the Woman's Church Circle, teacher in the Saturday Afternoon Sewing School, for which work she asked exemption from her regular duties, for a half a day each Saturday, her employer being kind enough to grant her request. She has a great desire to become a missionary.

*Emily Sterba*, teacher and secretary in the Chicago and Cicero Sunday-schools, treasurer in the latter, and the Church and Sunday-school organist.

Row sitting, left to right:—*Mr. Joseph Spinka*, for years elder and efficient treasurer of the Church. For fourteen years, while he lived near the Church he attended four services, Church, Sunday-school, and Christian Endeavor, barring illness or unavoidable obstacles, besides the prayer meeting and choir on week days, when his duties permitted. Through his efforts two saloons violating the Sunday-closing law were forced to close on that day.

*Rev. James Dudycha*, missionary.

*Verna Odstrcil*, member of 1918 Confirmation Class, works in an office during the day and attends night school. Had one year in high school.

*Mrs. Louise Dudycha*, missionary's wife, for 25 years was an efficient teacher in the New York Bohemian Presyterian Sunday-school, and for over two years, prior to her marriage to Rev. J. Dudycha, in September, 1917, she was an efficient missionary in connection with

the New York Church. She has organized a woman's circle and is superintendent and teacher of the Sewing School and teacher in the Cicero Sunday-school.

*Bessie Sterba*, teacher of both Sunday-schools, superintendent of the cradle roll, member Christian Endeavor Social Committee, and woman's circle.

*Julia Odstrcil*, teacher and treasurer in the Chicago Sunday-school and occasional helper in the Cicero School, member Christian Endeavor Social Committee and woman's circle.

These teachers are the product of the Chicago mission. From childhood they were never absent from Sunday-school unless because of sickness or some unavoidable obstacles, and their attendance at the other services of the church was almost as marked.

All these people live from five to nine miles from the Church. The teachers must be there at 9 a. m. for Sunday-school; at 3 p. m. they teach at Cicero, return at 6.30 p. m. to Chicago for Christian Endeavor and Church services. To do this they must each walk at least three miles and ride twenty every Sunday.

JAMES DUDYCHA.

### Book Reviews.

*History of the Civil War.* By Dr. James Ford Rhodes. The Macmillan Company, New York. Price, \$2.50.

Some years ago this eminent historian enriched the literature of our nation by preparing three volumes on the Civil War. This work is still an authority. This single volume is not an abridgement of the larger edition, but a fresh study of the subject. Much new material has come to light which has been used here for the first time. There are fourteen chapters in the book, with sixteen maps showing the most important battles and campaigns. Dr. Rhodes has in recent years made a careful restudy of the various conditions entering into the conflict. He is fair and impartial in his treatment of the events. His style is graphic and fascinating. There is a fund of information here that is hardly available in any other volume. Every true American will welcome the book and will read it with grateful appreciation.

regardless of his race. The array of facts as set forth in the fourteen chapters are most convincing. The book should be read by everyone who has a heart for the welfare of all mankind.

*Bible Stories, Book I.* Central Publishing House, Cleveland, O. Price, 50 cents.

This is a publication of our own Church, and is worthy of a place in every family. The contents, as the title indicates, is made up of stories from the Old and New Testaments. These short sketches are told in very simple words, with Golden Texts to deepen their spiritual character. A number of questions follow each lesson. Sunday School teachers will find this a valuable help in their work.

*A Child's Book of Prayers.* By Rev. Joseph Pierce Alden. Central Publishing House, Cleveland, O. Price, 35 cents.

Another publication from our Central Publishing House. The author has compiled a most useful little volume for children. Every prayer is in childlike words. We know of no volume that contains such a fine collection of prayers. Children should not only be taught to pray, but they should have proper forms of prayer. We commend this book.

*American Democracy and Asiatic Citizenship.*

By Dr. Sydney L. Gulick. Charles Scribner's Sons, publishers, New York. Price, \$1.75 net.

There is no present-day writer who understands the Oriental problems as does the author of this very timely and important volume. Dr. Gulick is an ardent advocate of fair play among the nations and races of the world. He believes that our high ideals of justice and righteousness can no longer allow us to keep up the bars against Asiatic immigration. After the war the burning problem in America's future will be her relations with Asia and the Asiatics. The author is a strong champion of the principle that our Government should regulate immigration by admitting only so many immigrants as she can really Americanize. Privileges of citizenship should be given to every individual who personally qualifies,

*Before Governors and Kings.* By Dr. Clarence D. Ussher. Houghton, Mifflin Company, Boston, Mass. Price, 60 cents net.

This pretty booklet contains two brief chapters from that very captivating volume, "An American Physician in Turkey," by Dr. Ussher. There has been a demand for the narratives in briefer form for wider distribution, and as a suitable gift book. There is a charm about the writings of this heroic physician that will be appreciated by all lovers of choice literature. In the preface the author makes this startling statement: "The various

branches of the Church of God will co-operate in the advancing of His Kingdom on earth when men realize that even the most divergent denominations are as truly one in essentials as are the members of a family, and this little book will serve its purpose if it helps one soul toward this realization."

*Christian Democracy for America.* By David D. Forsyth and Ralph Welles Keeler. Published by the Methodist Book Concern, New York City. Price, 75 cents.

This is a book on Home Missions with special reference to the work as carried forward by the Board of Home Missions and Church Extension of the Methodist Episcopal Church. It is intended primarily for Mission Study Classes. The subjects treated are very suggestive: "Democracy's Foundations," "The Rural Opportunity," "Our Future Citizens," "Where Cross the Crowded Ways of Life," "The Church and the Negro," "Christian Democracy's Power Plant," "Variants of the Task," "The Challenge of the Task." There is likewise a valuable Home Mission Bibliography and a number of helpful and suggestive illustrations. It is a companion volume to "America's Christian Crusade for World Democracy," issued by the Board of Foreign Missions of the same denomination. Both volumes are a contribution to the centenary of the Methodist Episcopal Church. It deals in a clear and comprehensive fashion with a number of outstanding Home Mission problems of the present day. We congratulate the genial Corresponding Secretary of the Board of Home Missions of our sister denomination on the splendid work which he has performed.

*The Dynamite of God.* By Bishop William A. Quayle. Published by the Methodist Book Concern, New York City. Price, \$1.50.

This volume contains a selection of twenty of the best sermons ever preached by this great pulpit orator of the Methodist Episcopal Church. Those who have heard Bishop Quayle preach will never forget the personality and the message. These sermons are full of the Quayle spirit. Frequently a sermon in type loses its vitality when it is divested from the personality of the preacher, but these sermons

seem to retain the fire and passion and warmth of the glowing personality of Bishop Quayle. One can almost imagine himself in an audience listening to this great preacher. The sermons cover a wide range of themes and were doubtless selected for their intrinsic worth rather than for being parts of a whole. It is very fine that these sermons, although originally delivered before large congregations, are in this printed form given a wider hearing than their original delivery afforded them.

*Win the War for Permanent Peace.* By various authors. Published by the League to Enforce Peace, New York City.

This volume contains a series of papers and addresses which were presented at a meeting in Philadelphia last May under the auspices of the League to Enforce Peace. They are all of a very high order and made a profound impression at the time of their delivery. Their publication gives them permanency and future value.

### Utah Buddhists Givers to Red Cross.

Japanese Buddhists working for the American Red Cross in a Mormon community in the United States is another of those racial and religious tangles which the war has presented. Members of the women's society of the Japanese Buddhist church of Salt Lake City recently made 500 gauze masks in response to the appeal for workers sent out by the local branch of the Red Cross, when the influenza epidemic was at its height. This organization, which is composed of some hundred and fifty Japanese women, has established a reputation for willingness to co-operate with Government agencies in support of the war. The masks were made at special called meetings of the society.

The Japanese Buddhist temple of Salt Lake City was built about six years ago. The pastor conducts regular services for its members, which are estimated to number nearly a thousand. The growth of the church, in the very heart of Mormonism, has been remarkable, and it is now one of the most flourishing Buddhist organizations in the West. The Buddhist expansion in this country centers in the Oriental colonies of the Pacific Coast States.—*Centenary Bulletin.*

"In spite of the rupture of relations between the United States and Turkey, the relief work was fortunately being carried on most effectively through reliable agents among the Armenians, Greeks, and Syrians. Thousands of lives have been and are still being saved by the efforts of the American Committee for Armenian and Syrian Relief."

HENRY MORGENTHAU.

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## Are We Awake to the Hour?

THE world is entering upon a new business and industrial era, with all its past traditions suddenly upset. Men of affairs see this, and they are making their plans for the after-the-war-time. I was greatly edified in reading excerpts of an address by a New York banker at the Association of Business Men in Chicago some months ago. He urged business men to retain their grip upon the present world situation, and he declared that so far American business men are lacking an ability to see themselves "in the larger world picture," and because of having lived and traded in "domestic terms" they lack a vision of world-trade competition. He said: "We assumed that the experiences of other countries meant little to us—because of our differences, real or imagined, between their conditions and our own. We are coming to see that our splendid isolation from the world, instead of being 'splendid' was rather 'stupid,' and that even if our domestic interests are to be protected, we must adjust our vision to a world horizon instead of to one which marks our geographical boundaries. We have learned that our world trade, world connection, world problems, and hence world difficulties, appear definitely included in what the future holds for us."

Let me place side by side of this declaration of a banker, the call of the laymen to their denominations for 1918. They say, "We have no higher duty, one might almost say no other duty—than to win this war, and to achieve the ends for which we are engaged in it." And what is that end? It is the making possible of a "world wherein all men *everywhere* shall see in God their Father and in all men of every class and every race their brothers."

Miss Burton, in the *Women Workers of the Orient*, asks: "Could there be any more concise, any more accurate definition of the aim of the foreign missionary enterprise? We must seek the accomplishment of that aim to-day at the cost of the destruction of human life on the battlefields of Europe."

The World War has thrust upon Christians anew the task of a World Redemption. The fight is on for the spiritual redemption of the whole world. This was the sole, unselfish aim of America's entrance upon the world's arena of cruel conflict. Every utterance of our great national leader breathes this spirit. For two years our nation kept aloof from the bloody strife. "Splendid isolation," as the New York banker phrased it, was the motto of America. But this war was the intent of the Monroe Doctrine. Ex-Premier Asquith, in an address before the National Liberal Club, said that it was "the very good fortune of the United States that in the supreme crisis of her national history" she had men to inspire and guide her. In that same address he said that "President Wilson has taken the great decision of the ages." That was a big saying in times like these, full of great decisions. "It was certainly a more vital decision than Washington's gospel of isolation, or Monroe's doctrine of hemispheric responsibility, or even than Lincoln's dictum that this nation could not endure half-slave and half-free. For it affects enormously not a nation, nor a hemisphere, but a world!"

In God's great love plan for mankind we, the children of this new age, this great century, are facing a call to carry the gospel message to all the world.

Are we willing to make the great decision in our lives? Only he who sees his relation to the whole family of man and the eternal purpose of God will live the noblest, act the best, and win the crown. God sent Christ *into* the world. Christ sends us *out* into the world. What a mission! "Go ye into all the world." What a vision! "Preach the Gospel to every creature." A large plan has never been in the mind of man. It is divine, and by helping to carry it out we will make our lives immortal.

### Will We Get into the Game?

**M**EN AND MISSIONS for November refers to the special Campaigns that are now on in all the leading denominations. It explains the meaning of the Christian Enlistment Week among the Northern Baptists and tells of the drive among the Southern Baptists for \$3,500,000 for the current year. The Disciples of Christ are just ending their successful campaign of \$6,000,000, of which \$1,000,000 was given by R. A. Long, of Kansas City. The Lutherans have raised for war welfare work \$1,500,000. The Northern Methodists have set out to raise \$80,000,000 during the next five years, while Southern Methodists have set their goal at \$35,000,000. The Presbyterians will try to raise \$75,000,000 for benevolences during the next five years. The Reformed Church of America proposes to add a new \$1,000,000 each year for benevolent purposes. The Congregationalists, long leaders in *per capita* giving to Missions, in honor of the landing of the *Mayflower* Pilgrims on Plymouth Rock, December 20, 1620, propose to raise \$32,000,000 for their several lines of activity.

Will our Church get into the game? The effort should be made, and that right early, to raise at least \$10,000,000 for Foreign Missions, Home Missions, Education and Ministerial Relief. Now is the time to plan for a monster campaign to extend over a period of five years. The educational and inspirational value of such an effort is almost incalculable. We should spend a million dollars for Foreign Missions each year. This will give this great work its rightful place in the work of the Kingdom of God.

The denominations who give the largest proportion of their benevolent offerings to Foreign Missions are the most prosperous along all lines of Christian activity. We are slow in seeing this and in learning the lesson, but we will wake up to the fact in the near future.

If the Church of Christ will adequately fulfill her duty, the members will give as much for the Kingdom extension work in Asia as our nation has spent for war work in Europe. This truth needs stressing in these days when the vast energies spent in war are being checked by the approach of peace. If all this machinery and enthusiasm and consecration could be kept in motion for the spread of Christianity throughout the world some of us might live to see the day when wars will cease unto the ends of the earth.

### China's Call for Leadership.

REV. CHARLES E. SCOTT.

While on furlough, speaking in a number of colleges, I received the impression from various students, though they did not put it in just those words, that to dedicate oneself to missionary work is, in a measure, to waste oneself. They expressed an earnest desire to have their lives used in the largest way, but felt that somehow the opportunity in the foreign field was not sufficient to pull them to what we missionaries conceive to be the greatest need, both relative and absolute. Since my return I have received letters of the same tenor. Other facts have come to my attention, which lead me to feel that this impression prevails more generally in the homeland among students than I had supposed.



We out here feel that no man can be too gifted for the foreign field. In fact, every natural ability and every acquired talent is all too insufficient an equipment to enable a man properly to wrestle with the problems daily facing one in connection with a native church rising out of heathenism.

Here, in one day, are problems enough, with all their implications, to drive one to despair, if he should be so unwise as to try to solve them in his own strength. What we need, even more than money, is your prayers that we foreigners may be given wisdom in training and receiving church members, and that the Chinese may be impelled by right motives in joining the church.—*The International Searchlight of Sunday School Association.*

### Secretary McAadoo's Thanks.

"The great success of the Fourth Loan is new and convincing evidence of the determined spirit of America to carry on the war until freedom is assured throughout the world. But even with the highest purpose and patriotism on the part of the people this great result could not have been achieved without intelligent direction and organization. I wish to thank the Liberty Loan committees, both men and women, the bankers and business men, farmers, wage earners, railroad officers, and employees, and every group of citizens who have so ably and enthusiastically co-operated with the Treasury in conducting the campaign. To the press of the country especial credit is due for emphasizing through their news columns and editorial pages the necessity for making this great loan successful.

"The American people have consummated the greatest financial achievement in all history."

WM. G. McADOO.



MISS ETTA MACY, who may be seen at the extreme right of this photograph, is known throughout Italy as "Miss Macy of Venice," because of the famous American kindergarten and school which she maintained at her home in Venice for Italian children. Though Miss Macy is a sculptor, her greatest interest is her school, where her little folks had "a bank of tiny transactions," puppet shows, doll houses and the like. During the harrowing period of the air raids Miss Macy kept her school intact, and the little folks did not stay away—they were too brave for that. But finally when unmistakably the time came to go and there was a long search for quarters, the American Red Cross adopted the school, found quarters for it in Florence, and had the Italian Ministry of Railroads and Transportation place three cars at the disposal of Miss Macy for the removal. To-day the school is established in a sunny palazzo five hundred miles from where Austrian bombs have fallen so far, and Florentine waifs have been added to the Venetians.

### Can the Denominations Unite?

This was the theme of a sermon in one of the city churches on the Sunday following the Conference on Church Union held in the City of Brotherly Love. We do not know what answer this pastor gave to the question. Any Christian would say, "Yes, they can unite, if they will." All things are possible with God. We believe He is leading the Churches to see that they can unite. The thing to do now is for all true believers to live and work together in the unity of the Spirit. Then the larger union will follow. The leaders in all the denominations in America see how many men and how much money could be released for foreign missionary work if in thousands of communities the members would agree to unite their forces under one roof. Let us hope for the dawning of this new day.

### Conference on Foreign Missionary Candidates.

At the annual meeting of the Foreign Missions Conference last January it was voted that a conference be held to consider "the problems of administration, of organization, and of the expenditure of money which bear upon the selection and preparation of missionary candidates.

This Conference was held in New York City on December 3-4. Drs. James I. Good and William E. Lampe were present from our Church. It will always be a regret to the Secretary of the Board that he could not attend, due to his illness.

If we may judge from the themes and the speakers, this must have been a very important and enlightening Conference. There is scarcely any more vital problem in relation to the whole work of Foreign Missions than the choice of the right kind of men and women for service in distant lands. A poor missionary is just as expensive as a good one. So often the real character of the worker does not reveal itself until he or she

comes in contact with the trying relations on the field. And the blame is not always due to the candidate. To be candid, it is often the fault of the electing Board. In view of this confession, the wisdom of a thorough re-study of the candidate problem in all its phases is apparent. It is a kindness to the applicants as well as a protection to the Church for those in authority to be most cautious in exercising their appointing power.

### A War-time Message.

Lakeside Schools, Yochow City,  
Hunan, China, Sept. 15, 1918.

*Dear Friends in the Reformed Church:*

It is not reassuring for an old man to hear the sentence—"You are too old to go to France and join the American forces there against the common enemy of right, justice and liberty." During my recent furlough in the United States I met an old man in one of the railroad stations in Ohio, who during an animated conversation on the world situation cried out: "Oh! I could shoot straight and hit my man every time. I know guns and I can outshoot any young man of my city; but I know, of course, that my powers of endurance are not what they once were. I am, however, heart and soul with my three sons who are with the colors. I also have money for the Y. M. C. A., the Red Cross and for the use of the Government; my fighting blood is up and I am doing all I can for the whole world."

He also serves who has thought out how he can help where he cannot in person go. How much have you, my friends, thought on the subject of service in China? Not many of you can come over to help us; but you can, like the fiery old patriot, help the Kingdom of God in China; if you will only think more intensely and prayerfully on ways and means to serve the Chinese now.

As for that old man's "fighting blood," there is more and more occasion to meet the devil on his own terms and ground right here in Hunan, when you see the

attempts made by depraved Chinese and other nationals to revive the opium trade in Hunan. What wonderful changes have taken place in Yochow City since the signal victory over opium was won! One hardly knows the place when he recalls the former vile condition. Alas! the fight may have to be renewed against the awful traffic in opium and precious souls. At the throne of grace you may put on your armor and array yourself in all the strength of a true warrior and help to smite the opium traffic. Do not be afraid to strike when you see who some of these new enemies are. God grant that your stroke may be with might in the SPIRIT; HELP US IN THIS.

Sincerely yours,

WILLIAM EDWIN HOY.

### A Fascinating Ocean Voyage.

TAKAYAMA, SHIOGAMA, JAPAN,

August 15, 1918.

DEAR READERS OF "TOHOKU":

OUR vessel, the *Siberia Maru*, which left San Francisco July 19, arrived at Yokohama early August 5. The sea was wonderfully smooth all the way. About the only thing to break the monotony of the voyage was a waterspout, which passed within two miles of us shortly before we reached Japan. An immense tube of water, a white streak in the center showing that it was hollow, twisted and writhed between sea and cloud, while a much larger column of spray and foam about its base indicated what a tremendous agitation was being caused by it. We passengers were fascinated by the spectacle and wished for a closer view, until one of the officers admonished us: "That is more dangerous than a submarine."

As we moved along the weather became warmer and warmer. At San Francisco sweaters and overcoats were a comfort; at Yokohama such heat as prevails with us in mid-summer was reinforced by a very moist atmosphere. The heat within the ship itself, too, increased, being due, no doubt, to the boilers beneath us. By the hatch forward a tank made of an immense canvas bag supported by a strong wooden frame was kept filled with ocean water to a depth of six feet. The brine had the delicious temperature of 70 degrees. All the passengers, men, women and children, who could get into bathing suits revelled in it.

The passengers were a cosmopolitan set. Prominent among them were a number of families on their way from Holland to Java. The principal languages heard were English, Dutch, French and Japanese. One heard not a word of the German, which, so far as the Pacific is concerned, is a dead language.

At the table Mrs. Noss and I sat between Mr. Takamizawa, the first officer, and Mrs. Viljoen, a beautiful lady of French Huguenot descent, the wife of the Superintendent of Public Instruction in Cape Colony, South Africa. She made us well acquainted with a genial British officer, General Sir William Manning, on his way to take charge of the military establishment in Ceylon, who is much interested in theology and quizzed me a great deal. The first officer also liked to discuss religious and moral questions. He told me that he wished to become a Christian, but that it would no doubt take some great affliction to establish his faith. The worst ten minutes that I had with him was when he asked me to explain how the custom of lynching could survive in a civilized nation like the United States.

One Sunday I preached at the English services in the cabin; the next, I spoke to the Japanese passengers in the steerage. The theme was the same in both cases, the brotherhood of all mankind. In the steerage I find a warm welcome for this doctrine; in the cabin some of the truly refined people such as are named above are heartily responsive, but others, of a coarser sort, do not approve. Some one murmurs: "In India we carefully avoid natives who have been under the influence of the missionaries; the 'heathen' make better servants." In regard to conditions in India, Japan, or anywhere else, the opinion of one who knows the natives only as servants does not count for much. In Japan it is just about inconceivable that a genuine convert should go to Yokohama, for instance, to be a servant to one who despises the natives and prefers a heathen to a Christian.

Yours for the Kingdom in Japan,

CHRISTOPHER NOSS.

"You ask me how I gave my heart to Christ?  
I do not know.

There came a yearning in my soul for Him  
So long ago.

I found Earth's flowers would fade and die;  
I longed for something that could satisfy;  
And then—and then—somehow I seemed to  
dare

To lift my heart to Him in prayer.

I do not know;

I cannot tell you how;

I only know

He is my Saviour now!"



A PARTY FOR DR. W. E. HOY ON HIS SIXTIETH BIRTHDAY.

### Birthday Anniversaries.

Among our missionaries in China, Dr. and Mrs. Hoy are always given a first place. They deserve it. To them belongs the honor of blazing the way for a now very prosperous Mission. It was very thoughtful in our other workers to take note of the birthdays of their fellow workers. The two pictures tell the story of who was present. We have no write-up of the occasion, but we are sure that they all had a lovely time. In a recent letter Mrs. Hoy writes: "I wish you and the Dr. would come to see us again. We would have so much to show you. It would be a great delight to take you into my work room filled with Chinese women, all clean and cheerful—so happy to have regular work and to be earning some money. When I sit among them and listen to their conversation, which has changed so much in character, hear them express their joy in having an opportunity to study, and hear them repeat the Bible stories—I often feel as if my heart would burst with happiness. Dear Mrs. Bartholomew, please pray for

me. The responsibility is great. I need guidance and love and patience."

### China's Hope.

BY BARON SAKATANI.

Baron Sakatani, Director of the Japan Peace Society, has recently returned from an extensive trip through China in connection with the proposed currency reform. The following article is a translation of his thoughts on the salvation of China, as given in the Japanese pages of a recent issue of *The Japan Peace Movement*.

#### AN IMMENSE, UNDEVELOPED COUNTRY.

To say that China owns a quarter of the territory of Asia and contains over half the population of this continent hardly gives the idea of the size of the country that is gotten by actually traveling through the interior. One is constantly surprised at the grandeur of the landscape, the vastness of the territory, the abundance of natural resources and density of population. Yet, with the exception of a few mere beginnings, all this natural wealth is allowed to lie unnoticed.

The land is very fertile and enough food is produced to feed the multitudes of inhabitants. The main products are rice, wheat, soy beans, sorghum, tea and silk cocoons. Sericulture is very promising and Chinese raw silk stands with that of Italy and Japan in

the world market. Stock raising also has great prospects for the future with all the grassy plains and swampy land. Horses, sheep, goats, oxen, camels and buffaloes are raised to an ever increasing extent. Salt manufacturing is growing in importance and mining of coal, iron, gold and tin begin to show the possibilities of the future. Industry and commerce are developing, especially along the Yangtze river and in such centers as Shanghai, Chingtau and Dalney.

We cannot help but wonder why it is that China, with all her rich land, inexhaustible resources, three thousand years of civilization and great population, cannot get on her feet and compete with European nations, and make contributions to modern civilization. She is way, way behind in civilization, industry, politics, literature, science, philosophy and religion. She does not produce world-wide heroes.

#### THE PROBLEM AND SOLUTION.

It is a cause for deep regret to find China in such a political turmoil. Her administrative circles seem to be on the point of collapse, bandits are found everywhere and the armies are not under good control. Education and religion have decayed and morality, even among individuals, is comparatively low. China's national strength, along all these lines, has not only failed to progress, but has declined.

How can China be saved? As I see it now the only solution can be found in the spread of real education and religion. Through education their minds are developed and through

religion their souls are transformed. China is every day approaching to the point of death, and can only be resuscitated by these means.

#### CHINESE EDUCATION AND ITS REFORM.

China has been called a land of letters. She has had an educational system for centuries, but it had become almost lifeless and the ancient classics were things of the past. Immediately after the Boxer uprising all classes of Chinese were awakened, and a new system of education was introduced. Grammar schools, high schools, colleges and normal schools were instituted. This was encouraging, but it has failed to develop properly. Compared with European educational systems the Chinese is full of defects. The poor results are seen in the low percentage of Chinese who can read and write. This is partly due to the lack of compulsory education and the extreme difficulty of learning the Chinese characters. Then, too, the characters have different pronunciations in various sections of the country. Although written characters can be understood all over the country the spoken language of one province will not be understood in the neighboring districts. They are just like foreign languages. Thus a unification in their spoken language is necessary.

In order to develop education in China there must be a reform of the method of writing and a unification of pronunciation. China must adopt a phonetic method of spelling instead of thousands of separate difficult characters. Should this be done it would be more possible to extend learning to all classes. At present many radical Chinese even go so far as to



Mrs. W. E. HOY'S PARTY ON HER FIFTY-FIFTH BIRTHDAY.

suggest the adoption of some foreign language, such as English, in order to get around the present difficulties. There would be many advantages in such a step, could it be carried out. But the essential thing for China's future domestic and international peace is a decided reform in education so that all the inhabitants will be reached, and it seems to me that this cannot be accomplished without a unification of the spoken language and a simplification of the written language.

#### THE RELIGIONS OF CHINA.

But education alone cannot save China. The final hope is in religion. Religion is a combining factor and a reforming force. The souls of men are joined to God and thus to each other. Human nature is made according to the religion the individual believes in. A man may be made better or worse according to the scale of his religion. Religion influences the human mind and forms the outlook on life. It has unlimited power. For instance, one who believes in Buddhism, which teaches patient endurance and salvation only through death, may become pessimistic. The Mohammedan, with the Koran in one hand and a sword in the other, becomes brutal and aggressive.

On the other hand, we see religion as an expression of faith in God. No society or state could exist without religion. Statesmen should remember this point.

What China lacks at present is a national ideal. Each individual is seeking his own interests. This is the reason China cannot utilize her vast resources and contribute to the civilization of the world. China's poverty is not in material, but in spiritual things. What she needs is moral and intellectual nourishment. China can be saved by adopting some national ideal and this can come only through a real religion. At present China has no prevailing religion.

Confucianism has been respected for more than 2,000 years. I visited Lu, the birth-place of Confucius, and while there I noticed how much respect the Chinese paid to his memory. Yet Confucianism, as a religion, has influenced only the upper classes who can understand the written language. It cannot respond to the crisis of the hour.

Buddhism was first preached in China two years before Christ's birth and we can see many signs of the influence of this religion on the Chinese people. At present half the population is Buddhist. Yet, in spite of these numbers and the big temples, the lack of leaders and a real decline is evident. Monks and priests are an unintelligent class of men, in the modern sense. They are unable to influence the people and lead them toward civilization.

Taoism has been in China about 2,000 years also, and great masses of the lower classes profess allegiance to this religion. Moham-

edanism is the religion of the west and north. Brahmanism in the interior of China has elegant temples, but no power to save China.

#### CHRISTIANITY, THE HOPE FOR CHINA.

China is like a sleeping elephant, gradually being awakened. It is a long process to actually come to her senses and slowly get up on her feet. Directly or indirectly, the thing that has awakened China is Christianity.

While the influence of Christianity in China is still very small and chiefly among the lower classes, yet as a world-wide religion, teaching the brotherhood of man and no racial differences, it seems to me to be a religion that can save China. However, the spreading of this religion must be patiently and tactfully managed. It is very difficult to teach high ideals to a people of low standards of civilization. The Christian missionaries must understand the Chinese language, history, customs and philosophy—in a word, they must become Chinese. Then, from the Chinese standpoint they must teach the higher ideals gradually—step by step.

When Buddhism was first brought to Japan the priests were too aggressive in teaching their faith. They tried to force their religion on the people without taking into consideration the customs and psychology of the Japanese. It resulted in an entire failure. However they changed their method and suited their teaching to the Japanese way of thinking. The result was great success. So in spreading Christianity in China missionaries should not become impatient and try to force the religion on the people. They should investigate Confucianism and find the point where the two religions are most alike and from that point develop the Christian teaching.

#### OTHER NATIONS SHOULD HELP CHINA.

If real Christianity or any equally good religion, takes hold of China she will spiritually revive: evil customs, confusion of politics and bad administration can be checked and there will be a great reform and real progress in China. She will become a great nation. It is my hope that statesmen, the world over, may see this fundamental fact and join together to help China save herself. Other nations, in helping China get on her feet, should do so in a spirit of justice and humanity. However, if the nations are simply thinking of themselves and have selfish interests to be satisfied in seeing the development of China, then China will be lost. We must keep clear of provincial interest and think of the whole world, humanity, justice and equality.

In conclusion, I would like to say, that the material development of China rests largely with England, America, Japan and other countries. But we must overcome all selfishness in dealing with our great neighbor.

## Kanamori in Sendai.

E. H. ZAUGG.

**W**E have had a grand time in Sendai. Kanamori, the evangelist, has been here. He held one meeting in North Japan College, another in Miyagi Girls' School, and three in Sendai Theater. Altogether there were over 1,400 decisions made for Christ.

Kanamori has an interesting history. He was born in 1857 way down south in Kyushu in the city of Kumamoto. His father was a samurai and was a persecutor of Christians. Kanamori himself became a Christian while attending a military academy where he received instruction in the Bible from an American named Janes. He was promptly disinherited by his father, and taking a copy each of the Bible and "Pilgrim's Progress," he left home. He went to Kyoto and became a pupil in the school which Neeshima was just founding, and which has since become the famous Doshisha University. Here he spent three years, after which he entered upon the active ministry. He became the pastor of a church at Okayama for seven years. Then he returned to Kyoto and aided Neeshima at the Doshisha until the latter's death.

It was about this time that Kanamori became affected by the destructive effects of German criticism, and he lost his enthusiasm as a Christian worker. He became interested in the economic development of the country, and under the employ of the Minister for Home Affairs he traveled from one end of the Empire to the other, giving lectures on thrift. He took the people by storm. Everywhere crowds gathered to hear him. He spent 20 years at this work, and it was largely through his efforts that during that time the Postal Savings in Japan rose from 20,000,000 yen to 200,000,000.

Then sorrow came upon him in the loss of his wife, whom he dearly loved. The faith of his children in the immortality of their mother revived his old belief, and he joined the Salvation Army. He labored with this organization for several years, and then undertook evangelistic work on his own initiative independently of any church organization, though he always gets the churches in the places he visits to work up his campaign for him.

At this work he is having remarkable success. He first wrote a book entitled, "Shinko no Susume," or "Exhortation to Belief." Then he worked out on the basis of the material in

this book a lecture dealing with the three subjects of God, Sin, and Salvation. It is this lecture which he delivers to his audiences. It is three hours long, and he repeats it night after night. He is a man of only one message. But he is in earnest, and he uses words which are comprehensible to all. As a consequence, he is able to move whole crowds of people. Up to the present, his converts number more than 30,000.

He claims that on the average he gets one out of about every eight persons who hear his lecture to decide for Christ. In Sendai the average was one out of six, while in our Girls' School it was one out of four, and in our Boys' School one out of three. This phenomenal result was, of course, due to Kanamori's efforts, but there were contributing causes which aided quite materially to bring about such a result. One was the faithfulness and earnestness with which the missionaries and Japanese Christians of Sendai have for many years sown the seed of the Gospel. Another was the activity of the Christian workers in Sendai during these meetings. The Bible Women of the Girls' School, our theological students, and the members of the Nibancho Church Women's Society were particularly active. Still another cause for the deep impression which these meetings made upon the people was a sad occurrence in one of the Sendai Government Middle Schools. During a recent walking excursion two teachers and seven students of this school were frozen to death while crossing a mountain. The two teachers were Christians, members of our Nibancho Church, and it was quite generally recognized that these teachers gave their lives in the true spirit of self-sacrifice for the sake of the students who died. The incident stirred the whole city, and this event had much to do with the splendid results of the Kanamori meetings.

Of course, just as in all revivals, many of those who make decisions, afterward repent of their course and fall back into their old ways. So it will be with these 1,400 who have decided for Christ in Sendai. But however that may be, the meetings have made a great impression, they have stirred up our own Christians, they have given great encouragement to our whole work, and they have helped a great deal to create a Christian atmosphere in these parts. And furthermore, many hundreds of those who made a decision will go on and later receive baptism. So all in all, we rejoice, and we feel justified in saying that we had a grand time in Sendai.

*Sendai, Japan.*

"With all my heart I wish you Godsp ed in the work of relief you have undertaken in Western Asia."

THEODORE ROOSEVELT.

## Influence War Has Made Upon Japan.

(One of the most striking addresses delivered at the Conference of Federated Missions held at Karuizawa, Japan, was that of Dr. Danjo Ebina, one of the foremost Christian pastors in the Empire. He declared that alliance with the democratic nations will save Japan.)

I AM exceedingly glad that Japan is participating as an ally, in this war, of the great democratic nations! The revolution of 1867 in Japan was the abolition of feudal government, in consequence of which the caste system was destroyed and the equality of men maintained. The principles of American democracy had a tremendous influence on this revolution. With the restoration of the imperial rule this principle of human equality was proclaimed. His Majesty the Emperor condescended to meet his people, and even the long-despised outcasts, the *eta*, were allowed to partake of the common privileges of the children of the paternal Emperor. The brotherhood of citizens was emphasized. The Christian missionaries of these early days were men who had more or less partaken in the war for the emancipation of the slave, and they preached the glad tidings of Christ to the Japanese, greatly appealing to the spirit of the new Japan. While old Japan hated the Gospel, new Japan welcomed it. The success of those veteran missionaries was due to the aid of Divine providence.

For some twenty years after the revolution conditions favorable to the Gospel continued in Japan. Then the German system was introduced into the country. It suited the spirit of militarism and imperialism that still obtained in certain quarters, but it gave to Japan a philosophy of absolutism which had a fascination for some minds. This spirit almost appeared to supersede the democratic ideas that had been inculcated in the minds of the people. It made Japan very conservative. In certain aspects Japan even went beyond German kaiserism and overtook Roman kaiserism, introducing a kind of emperor-worship. With this Buddhism easily united. But now Japan providentially has entered into the world war as an ally of the great democratic nations, which have been leading her into world fellowship and into the fraternal relations of peace-loving peoples.

For a time some Japanese tried to bring Japan into an alliance with Imperial Russia so as to carry out the idea of imperialism in Asia. But happily Japan chose Great Britain as her ally. At the beginning of the war some Japanese regretted that Japan was not an ally of Germany. Yet in spite of her militarism and her imperialism Japan has been on the side of the democratic nations. A few days ago the Japanese Government made public its intention to send troops to Siberia. The sentiments of the announcement published are fair

and magnanimous, expressing accurately the spirit and the principles of the Allies. So long as Japan is thus allied with France, the great British Commonwealth and the United States, her future is hopeful and bright.

The greatest crisis in Japanese history is impending. The defeat of German militarism and imperialism on the battlefields of Europe means the defeat of these doctrines all the world over. These two isms, as you know, have been the greatest hindrance to the spread of the Gospel in Japan. Because missionaries, pastors and evangelists have been regarded as opposed to militarism and imperialism they have been also regarded as enemies of Japan. If, therefore, militarism and imperialism can be destroyed, the way to Christ would be widely opened for the people of Japan. The hard shell of Japanese nationalism would then break, and with that breaking, Buddhism would die a natural death, as Buddhism exists by sticking to that shell. When this shell of Japanese nationalism breaks the people of this country will become an international people, the universalism of Christ will take the place of Buddhism and Christianity will become the religion of international Japan.

Is not this Christian universalism deeply rooted in the living experience of Christians? Our God is the God and Father of all, through all and in all; and the kingdom of God is an universal kingdom, not of the flesh or of the will of man but of God. St. Paul said that the new man knew neither Jew nor Greek, bond nor free, neither male nor female, but all are one in Christ Jesus. Christ is all and in all. This is Christian universalism!

The sovereign of this new and spiritual kingdom that is to rule the people of the earth, is not a Messiah such as the Jews expected, coming down out of heaven with a two-edged sword and numerous angels in vengeance, but the humble crucified Christ with innumerable followers who have consecrated their service to humanity and if need be are ready to die for the cause. These are the only citizens and this is the only kingdom that will reign for ever and ever! The Fatherhood of God, the Saviourhood of Christ, and the Regenerating Spirit: are these not the principles underlying the new world-kingdom that is to come?

The great marriage feast of the King's son is at hand. The Bridegroom has already gone for His bride, the Queen of all Beauty. Let us watch and be prepared for His return! Let us be ready to go out and meet Him with our lamps brightly burning so that we may be bidden to sit with him at the feast. Hark! Is not the sound of the bridal procession already approaching? Who then are the wise virgins ready for His coming? Let us discern the signs of the times! Even in the midst of the darkest shadows Christ was an optimist, even up to the shadow of the cross. Can we who follow Him not also see the light even



through the black shades cast by the most terrible of all wars? Yes, the vision is there for all who wish to behold it. Is it not becoming brighter and brighter as we approach the war's consummation? Who doubts that the leaders of the new Japan will be her young Christians? The men imbued with the Christ spirit will bring peace to all the world, and to Japan: "through war to peace." Then will come the League of Nations, embodying the international democratic principles fundamental to the Christian consciousness. You young missionaries will see a greater day than ours! I urge you to meet it with the force and love of Christ. I hope that the missionary forces in Japan will *soon see greater increase*; and greater federation will render your efforts more efficient than hitherto. Organize your army fit to meet the great opportunities that are opening, and accept the call to advance which God now gives you, working with Him for the regeneration of Japan!

### Snatches from Letters.

*Miss Ollie A. Brick writes:*

"I would advise you not to send any more folks on the \_\_\_\_\_ if it can be avoided. It is really a wretched little boat. This is not only my opinion, but the verdict of folks who have traveled much more than I. We had a very uncomfortable trip for ten days. Perhaps the fact that we were to land on Friday the 13th was our hoodoo! At any rate, that boat's only virtue seemed to be that it did not sink. It seems like home to be back in Sendai, and I expect to have a very busy and very enjoyable time."

*Dr. Elmer H. Zaugg writes:*

"The printing outfit has not yet reached Japan, for freight is extremely slow at present. It may take a year before it reaches us. The people at the Industrial Home are anxiously waiting for it, because their present equipment is on its last legs. We are very glad that the Board was willing to pay the freight. We are all hoping that the war will soon come to a close. Times are becoming rather stringent. But, of course, we are willing to make any sacrifice necessary to the successful issue of the war."

*Miss Mary E. Gerhard writes:*

"I am very glad to be back in Japan, and have had a very kind welcome from all. I am sure my furlough did me a great deal of good, and I hope that now I can do better service than at first. It is a great satisfaction to have the use of a bicycle again. I got mine from Lancaster on the steamer with my baggage, though it had to be paid for as excess. It cost much less than buying one in Japan.

I am moving into the house rented from the Christian Convention Mission, the McCord house. I think I shall like it very much, and it is three blocks nearer to the school than the Kwozenjidori house. The address is 41 Karahoricho."

*Dr. William E. Hoy writes:*

"Strong appeals are coming to us from American Consuls and Red Cross leaders for nurses and doctors to go to Siberia. The Y. M. C. A. is also loudly calling for workers from China to go to France and take charge of the Y. M. C. A. work for the Chinese coolies in France. The results are that Miss Myers and Miss Miller are on the way to Siberia; Dr. Adams is preparing to heed the call to France. (Later information says Dr. Adams is not going.) We have approved their going on patriotic grounds. The needs are most urgent and we have not the heart to say no. These important vacancies will leave our work temporarily in a weaker condition. It is a great sacrifice we are making for country and for the world. I am sure the Board will not fault us for this response to the sudden and most urgent call of our country."

*Rev. F. K. Heinrichsohn writes:*

"Ever since the first of the year we have been extremely busy with Red Cross work and Refugee work, owing to the political conditions in our province. Things are still in a state of upheaval here in poor unfortunate Hunan. The behavior of the troops has gone from bad to worse and the people of Yochow live in daily terror of another visitation from the soldiers. As long as the future is so uncertain, the people of Yochow will make very little effort to rebuild the destroyed portions of the city, or to open up their places of business. We are all longing and praying for peace."

*Dr. Lewis R. Thompson writes:*

"The hospital work has been thriving all summer. We have been having 35 patients in the hospital all the time, most of them being sick or wounded soldiers (Southern). There have been from time to time rumors that the Northern soldiers were advancing on Shenchow, but they have not arrived yet. For the last month or two things have been quiescent—the armies presumably waiting for cooler weather, and for the rice to be harvested. At Shenchow there has been a good deal of distress on account of rice shortage, the Southern troops naturally having consumed a good deal. The money situation also caused us a good deal of trouble and perplexity, the military authorities at Shenchow having issued a large amount of paper money on their own account with no security back of it."

Rev. Paul E. Keller writes:

"The one characteristic thing about the Mings was that they are the only dynasty that made an attempt at the art of sculpture in China. Leading to the Tombs is a double row of animals, facing one another, lions, tigers, camels, elephants, leopards, horses and one other kind I believe. First there is a pair standing up that faces each other. Then when this row is ended, at right angles to it, there are two pillars, evidently the remains of a great arch. After this there are facing pairs of soldiers and priests. Everything is massive, but the forms of the animals are not in very good proportion. Of course, it may be that the specimens the artist had before him were not models, and hence he must be excused. However, the choice of subjects displays the crudity of their artistic sense. One other figure belongs to the foregoing, namely, a large turtle on the back of which is mounted a large stone tablet which I did not even try to decipher. The whole thing rouses in one pathetic feelings, for there is nothing to admire. So do kings write in indelible fashion that they are often a very inferior but intensely vain lot, with little interest in their subjects. No wonder God did not want the Israelites to set up a line of kings, for He knew what a burden they would become to the nation and how little good they would be to the people."

### Helping Starving Children Over Seas.

Beersheba, Jerusalem, Nablous, Damascus and Aleppo. The march of the British army has been steadily northward. Great has been the rejoicing. Great also has been the steady and ever increasing march southward of tens of thousands of Armenian and Syrian refugees who have sought food, and that their starved bodies might not become any weaker. The men had been killed months before. Many of the women were all but dead, but they clung to life that in some way they might obtain

food for their perishing children. War's victories bring tremendous responsibilities.

At least 400,000 starving children must now look for their very life to America. The Sunday Schools of the United States and Canada hear the cry from far-away Bible lands. To help provide food \$2,000,000 is asked from the Sunday Schools here at home as well as from the countries where the World's Sunday School Association is active abroad. Last year about \$1,000,000 was gladly given by these schools at the Christmas season. This year the need is much greater and double the amount furnished last year is the minimum to meet the need now.

A special service entitled "Magi of To-day" is to be used on the day when the gifts are received. This is a fine program and can be had free of charge by writing to the Sunday School War Council, 1 Madison avenue, New York. The schools that will use this service will find it to be full of inspiration and satisfactory from every point of view.

Now is the time to plan and pray for a liberal offering for the sake of dying children.

### The Editor's Song.

How dear to my heart is the *steady subscriber*,  
Who pays in advance without skipping a  
year;  
Who sends her half dollar and offers it gladly,  
And casts 'round the office a halo of cheer.  
Who never says "Stop it, I cannot afford it,"  
Or "getting more papers each day than I  
read";  
But always says "Send it, the whole family  
likes it—  
In fact, it is one indispensable need."  
How welcome she is when she steps in the  
sanctum;  
How she makes our heart throb and our eyes  
fairly dance!  
We outwardly thank her—we inwardly bless  
her—  
*The steady subscriber who pays in advance.*  
—Ex.



MING TOMBS AT NANKING, CHINA.

### Personals.

Prof. and Mrs. Karl H. Beck, of Shenchowfu, are the proud parents of a daughter, born at Kuling.

Rev. Alfred Ankeney, of our Japan Mission, is doing Y. M. C. A. work with the Japanese army in Siberia.

Mr. Isaac J. Fisher, of our Japan Mission, has been drafted by the British Government and is serving in the army in France.

Miss Elizabeth J. Miller and Miss Mary Myers, two of our nurses in China, are with the Red Cross Society in Siberia.

The children of the late Matilda Reber Pellman, of Mifflinburg, Pa., have given a \$500 Memorial Fund in fulfillment of the wish of their mother. The Board of Foreign Missions records its gratitude to Mrs. W. W. Anspach and Mrs. John A. Beard.

Dr. and Mrs. Lewis R. Thompson, of Shenchowfu, announce the advent of a son.

The many friends of Miss Gertrude M. Cogan, faithful Field Secretary of our W. M. S. G. S., will extend to her their hearty congratulations upon being told of her marriage to Mr. Arthur Lyon, of Philadelphia.

Corporal Witmer, the son of elder Christian Witmer, of Reamstown, Pa., made the supreme sacrifice on the battlefield in France. His life was insured for \$1,000, which the parents are devoting to a chapel in Dr. Noss's field in Japan. It will be known as the *Christian Coover Witmer Memorial Chapel*. He died in Europe, he will live on in Asia. Beautiful, indeed, is this tribute to a brave son, especially in view of the fact that

the family is poor. Rev. W. D. Marburger, pastor, may well rejoice in having such a family. God bless the gift and the givers!

### Lovers of India Write of Its Lure.

"India, Beloved of Heaven," is the title of a volume of sketches of Indian life recently published by the Abingdon Press. The fact that three Methodist missionaries have collaborated in producing this book gives it a special interest. Brenton Thoburn Badley, Oscar Hamilton Buck and James Jay Kingham have succeeded in writing what is perhaps the most unique book about India since Kipling's "Plain Tales from the Hills." Unlike Kipling's stories of India, this work reveals some of the far-reaching changes in thought and life which are coming over this land of mystery and misery. There is both realism and romance in "India, Beloved of Heaven"; the atmosphere of the exotic East is there, but there is also an appreciation of the new spirit which is calling the people to a fuller life.

While the incidents which are elaborated into stories are true, the prosaic manner of the narrator of facts is not used. The artistry of the book will commend it to the critical reader; and the human interest which its sympathetic authors arouse make it as readable as any work of pure fiction.

Bishop W. F. Oldham, in the introduction, writes: "The old India passes. The dreamy, puzzling, lovable lotus-eating land, with her beauty and tenderness, yet hiding much that hurts her children, is rapidly undergoing a new birth. The poison flowers wither, but the champadas and the jasmines bloom; languorous odors fill the air, and the bul-bul and the nightingales sing; but the hiss of the cobra dies down. The healing Christ is somewhere around. His transforming torch is on India."

It is this new India which these three lovers of Hindustan have presented for Occidental readers.

## The Loftiest Milestone on the Road to Enduring Peace.

BY RABBI MAX HELLER.

The Red Cross is a symbol of the self-redemption of mankind; it is the oasis of love in the wilderness of hatred; it is the still, small voice of God after storm, earthquake and fire. Out of the intolerable agonies of bloody strife are born the gentle ministries which obliterate the difference between friend and foe; out of the pangs of pity we rise to the strength of brotherly self-sacrifice.

The lessons and the example of the Red Cross are not confined to a mere futile mitigation of heaven-crying evils. The Red Cross is the great international preacher of the gospel of essential brotherhood, of all-conquering humanity. As we can charm around it islands of mercy and healing, as we can bid the ravages of mutual murder halt at its sacred doors, so it is in the power of an awakened mankind to call a halt to the insane frenzy of warfare, to the misuse of man's mastery over nature for purposes of fiendish destruction.

The Red Cross is the pittance of atonement we pay for the most monstrous crime which nations and government commit; it is the loftiest milestone on our road to enduring peace. To strengthen its hands is to lay a cornerstone for the edifice of a united humanity.

### Call for Prayer.

*Thy kingdom come, Thy will be done on earth as it is in Heaven.—Matthew 6:10*

I. That the Kingdom of God may be established among the nations.

II. That the divine spirit may guide the deliberations of the Peace Conference.

III. That the nations may enact laws that will afford no less protection to our youth in times of peace than in times of war.

IV. That the Church, in this day of opportunity, may more perfectly represent the spirit of our Lord Jesus Christ, in its life and service.

V. That the ministers may have in-

spiration and courage for the great tasks which lie before them.

VI. That the young men and women of the world may enlist for Christ's service with the same eager devotion that led them to answer the call for the preservation of the world's liberty.

## The Child at the Door.

THEODOSIA GARRISON

A child is crying beyond our door  
In the cold and the wind and the wild down-pour,

(How can we sit at ease within?)

A child is calling beyond our gate,  
Starving and stark and desolate,

(How can we bid the feast begin?)

The doors of the world are heavy and tall,  
But the cry of a child can pierce them all

(A cry of a child in anguish sore).

And though it sounds from a land apart,  
'Tis at our threshold and at our heart,

(A child is crying beyond our door.)

How may we sit content and warm

When a child is lost in the night and storm?  
(The night of famine, the storm of War),

How may we break our bread in ease,  
Hearing the voice of the least of these?

(A child is crying beyond our door.)

## Mission Study Drive.

*The International Christian Endeavor Mission Study Drive* for February-March, 1919, is planned to enlist 1,000,000 Christian Endeavorers on the North American continent. At least 15,000,000 Mission Study Classes are to be organized during this time unless our faith and the young people fail us. A Normal Class to train leaders will be held in January by each local Christian Endeavor Union. Why not get in touch with it? *Tohoku, the Scotland of Japan* is the Reformed Church text for the M. S. Drive.

*May we count on you* to get in touch at once with the President of your Christian Endeavor or other Young People's Society and press this opportunity home?

Let us of the Reformed Church "get on the job" bright and early, even as our martyred leaders in Reformation days.

Please drop me a line about it. Faithfully, JOHN H. POORMAN.

# Woman's Missionary Society

EDITOR: MRS. EDWARD F. EVEMEYER, 29 N. THIRD STREET, EASTON, PA.

## "God So Loved the World That He Gave His Son"

Ours is a telling Gospel. Because God sent Jesus, Jesus sends you to proclaim to every people, tongue and nation that God is love. "Every man is sent into the world with something to tell." Everything in the universe is related to this message. The vehicle of expression varies in the lives of His followers, but that does not change the message. That is one. What is your message to the world?

The dear Christ dwells not afar,  
The king of some remoter star,  
But, here, amidst the poor and blind,  
The bound and suffering of our kind,  
In work we do, in prayers we pray,  
Life of our life, he lives to-day.

—Whittier.

## Christmas Quotations.

Christ is wont to catch every man in the way of his own craft—Magians with a star, fishers with a fish.—*St. Chrysostom.*

A good conscience is a continual Christmas.—*Benjamin Franklin.*

I will honor Christmas in my heart, and try to keep it all the year.—*Charles Dickens.*

This day shall change all griefs and quarrels into love.—*Shakespeare.*

I have always thought of Christmas time as a good time; a kind, forgiving, generous, pleasant time; a time when men and women seem by one consent to open their hearts, freely; and so I say "God bless Christmas."—*Charles Dickens.*

The Christmas star has five points: love to God, love to man, thoughtfulness, self-denial, and joy.—*Anon.*

The real Christmas tree is the Tree of Life, its branches spread over all lands; and its leaves are for the healing of the nations.—*Amos R. Wells.*

## FAILURE.

What is a failure? It's only a spur  
To a man who receives it right,  
And makes the spirit within him stir  
To go in once more and fight.  
If you never have failed it's an even guess  
You never have won a high success.

—*Edmund Vance Cook.*

The year is closed, the record made,  
The last deed done, the last word said;  
The memory alone remains  
Of all its joys, its griefs, its gains;  
Memory, and the character wrought  
Out of experiences the year has brought;  
In all, the hand of God we see  
Guiding in love, unerringly—  
And so with faith grown strong and clear  
We turn to greet "the glad New Year."

—*Selected.*

8,748 Hours in the Year.  
12 For the Missionary Society.

8,736 Balance on Hand.

\* \* \*

"Great impulses will die out in white ashes unless we put them into a practical program."

\* \* \*

Jesus said, "I came not to send peace, but a sword." By that He meant that in His own people He created the conscience that could never remain passive, that could never satisfy itself with neutrality in the face of moral evils. And the record of the whole struggle of light against darkness, of great good against great wrong in the world, is the history of the development of the spirit of Christ in the lives of men and of nations.

—*J. STUART HOLDEN.*

## HE IS COUNTING ON YOU.

He is counting on you!  
 On a love that will share  
 In His burden of prayer,  
 For the souls He has bought  
 With His life-blood; and sought  
 Through His sorrow and pain  
 To win "home" yet again.  
 He is counting on you!  
 If you fail Him—  
 What then?

He is counting on you!  
 Oh! the wonder and grace  
 To look Christ in the face  
 And not be ashamed.  
 For you gave what He claimed,  
 And you laid down your all  
 For His sake—at His call.  
 He had counted on you,  
 And you failed not.  
 What then?

—*The Missionary Review of the World.*

### Rebecca Forman Finishes Training at Moody Institute.

Invitations have been issued by the Moody Bible Institute of Chicago for the fall term graduation, December 19, 1918. An interesting program appears. The class motto is "His Voice Will We Obey." The most important to the women of organized missionary work of the denomination is the name of Miss Rebecca Forman among the graduates. Miss Forman, a Christianized Jewess, has taken the full course of training offered by Moody preparatory to her work among her own people. The Woman's Missionary Society of General Synod has supported her through this training, and it is with joy and congratulations that we see the realization of the glad day. Part of the home portion of the Thank Offering has been used for this good work.

May He give her many souls for her hire as the real life of service in His Name is now taken up.

### The Recruiting Campaign in Your Classis.

The plans of some of the Classical societies have been deferred on account of the fall experiences, and this is just a word to say that while the time set for gaining new subscribers to the *OUTLOOK OF MISSIONS* and securing new members for the Woman's Missionary Society was November, let it be clearly understood any month, from now till your Classis meets in annual session, will serve the purpose. There would have been sentiment in all working at the same time, yet the real essential is

to get the real work done. Your Classis is dead beyond hope, if it does not feel the need of quickening to meet the new day. A prominent newspaper declared recently: "Yes, the war is over and a lot of people will pick up their 1913-14 thoughts right where they laid them down." That does not mean you? Prove it by what happens in your Classis for the Recruiting Campaign.

Here are some nuggets to take the "pain" out of campaign:

Two laborers were trying to place a stone in position on the foundation wall of a new building. A crowd was standing around looking on, and each one offered his criticism and counsel freely and loudly, but did not so much as lift a finger to help.

"That reminds me of our church work," said a passer-by to his companion.

"Why?"

"Because," was the reply, "two men are doing the work and twenty are doing the talking."—*The Lutheran.*

\* \* \*

"Pull together! Pull together!

Every one.

Boosting ever! Knocking never!

That's our plan.

If we want to get there,

We must all begin,

With all our heart—right from the start,

And we will win.

Don't mind whether, wind and weather,

Blow your way;

Start things humming, keep them coming,

Every day.

When there's work before us,

We must all agree,

Every member must remember

'T's up to me!"

\* \* \*

### Why Crescent is Turkish Symbol.

When Constantinople was a Byzantine city, Philip, the father of Alexander the Great, tried to reduce it by siege. He was unsuccessful by day, and when he thought to take the city by surprise in the dark, the crescent moon and stars appeared and exposed his warriors to the citizens. In honor of her protection of the city, the Byzantians built a statue to Diana and made the crescent the symbol of the city.

"A snowflake is so very small

We scarcely think of it at all.

And yet enough of them will make

A barrier we cannot break.

"A drop of water is so light

That as it falls it fades from sight,

And yet enough of them will be

A torrent or a raging sea.

"A word is but a breath of air,  
 'Tis heard or spoken without care;  
 Yet words in fierce profusion hurled  
 Upset the history of the world."

### Avoid the Discourager.

Sometimes people grow discouraged because their work does not seem to count for much. A taper lay in a drawer whence its owner took it out and carried it away. "Where are you taking me?" asked the taper. "To show big ships their way across the sea," was the reply. "But no ship could see by means of my tiny light." "Leave that to me," said the owner, as he lighted the big lantern and blew the taper out.

### The Nation's Burden and Pennsylvania's Part.

MRS. HATTIE M. WOLFE.

(Mrs. Wolfe as Colored Missionary meets this problem face to face in her work.)

**T**HERE are three distinct reasons why the negro goes North in such large numbers: first, the splendid increase in wages, for he likes to make money whether he knows how to keep it or not; second, the kindness with which he is treated by his employer and the equality and justice that he anticipates if he should be incarcerated; third, *the negro has followed whiskey*. The expression has often been repeated, and just as often written home to their friends, "You can get all the whiskey you want in Pennsylvania."

This last reason alone is sufficient proof that the great good State of Pennsylvania will find a most difficult problem to solve in getting rid of this terrible evil, and this is the attractive reason why so many of the migratory negroes stopped in Pennsylvania. The additional negro vote added to the already majority, will cause Pennsylvania to learn what the Southern States have learned and are profiting by the lesson—whiskey is a dangerous asset to society and business. Whiskey makes a brute of any man, and if the negro gets cheap whiskey prepared especially for him as here in the South, he becomes very beastly in his inclinations and conduct. The negro is an industrious citizen; when he comes in contact with whiskey it destroys his ambition to work; hence he introduces vagrancy. The negro is a loyal citizen. He has proved this in all the wars since America's discovery, even when he knew his freedom was in the balance, and when not under the influence of whiskey is still law-abiding. To be industrious and law-abiding are two valuable traits of character—a splendid asset to any race. If you do not want to rob him of these enviable traits, do away with whiskey.

Not only does whiskey destroy the manhood

of the negro race, but the white as well. Why does our beloved Government allow deadly poison to be manufactured that undermines its manhood and womanhood now as well as posterity to come? Save food and fuel is a Government order which should be obeyed by every patriotic citizen, but what about the fuel to brew poison for the minters that prevents them from mining coal enough to keep little children warm? Use fuel to run breweries and close down schools to save coal! Whiskey destroys seven million pounds of food stuff annually in making alcoholic liquor to degrade men made in God's image. Seven million pounds of food stuff would provide a loaf of bread daily for every family of the other nations who are hungry and crying for bread. Six billion—more than the sum of two Liberty Loans—is the annual cost of drink and its results in the United States.

Lloyd George says: "England is fighting Germany, Austria and Drink; and the greatest of these foes is Drink." Truly the greatest foe to the land of the free is drink, for this enemy creates enmity which precipitates race riots. It was the prime factor in the recent Philadelphia riot which put to shame the "City of Brotherly Love." I stood recently on South Fifteenth and Lombard, where hundreds of negro men, women and children parade up and down (and also other sections of the great city), seemingly idle, and ninety-five per cent. were filled with whiskey or just recovering from its influence. They were loud and obstreperous in their conversation, which made a very annoying condition. Children with buckets getting beer from some side door, beautiful young women with angelic expressions that were so soon to be changed to vulgarity.

Truly Pennsylvania has the greatest problem to solve that has ever confronted her, for the greatest number of negroes who have come North during this migratory time have cast their lot on Pennsylvania soil. The negroes who have left the South are for the most part not the best grade, but rather that idle, illiterate class who find pleasure in changing from place to place. The representative negro has his good home and business in the South, hence he remains. Those gone North have shifted the great negro problem which has been the burden of the South all these years to the North for solution. How prayerfully, then, ought the North consider the situation, keeping in mind the great principles for which her sons died.

I enjoyed my visit among the Reformed friends in Pennsylvania last summer very much, and shall never forget the great kindness shown me. I told our folks all about it. One very old gentleman who does not know a letter, said, "Dey must be some of God's folks."

Bowling Green, Ky.

## Women Workers of the Orient

### Chapter V.—“Women Working Together.”

*Leader's Opening Announcement* of the chapter title and short talk of three minutes on what “working together” has done for women of Christian nations.

Woman's Missionary Society.  
Federated Club Life of American Women.  
Red Cross and Y. W. C. A.  
W. C. T. U. and many others.

Not only do we serve by co-operation (team work), but our broadest, best training has come out of it. Contrast breadth of working spirit of women who have continued in a narrow groove from choice as over against those who have had the “corners” smoothed down by “working together.”

#### ORIENTAL WOMEN ORGANIZED FOR SERVICE.

“ . . . the purity of womanhood does not depend on veiled faces and latticed windows, not on seclusion and self-effacement and abject dependence, but on the Christian ideal cherished in the mind and in the heart. . . . This Christian ideal of emancipation for the sake of service is the only thing that can preserve the woman's movement in Oriental lands.”

PRAYER—That Faith and Wisdom may sustain and guide our Eastern sisters in this formative time.

HYMNS—Nos. 110 and 112 Reformed Church Hymnal.

LINK TO LAST CHAPTER—Do you think the Oriental women are ready for service through organizations? What is your estimate of their ability?

#### SHORT READINGS OR TALKS THAT ILLUSTRATE.

1. Account of the first meeting of the Anti-Foot-binding Society, pp. 188-190.
2. Resume of work done by the Social Service League of Changsha, pp. 192-197. (Province of Hunan.)
3. The Cigarette and Opium—American responsibility.

#### QUESTIONS WITH HOOKS.

1. What common ground have these women discovered?  
Patriotic Service.  
War Work.  
Social Reform.  
Community Service.
2. Has the work of Christian Missions produced this desire to follow the “drum-beat” of the times? If so, how?

“The story of . . . women working together leaves no room for doubt that these energetic, keen-minded women are going to bring things to pass. What they will bring to pass is not always so clear. *It depends on the women who lead.*”

*Next and last Chapter is “The Call for Leaders.”* The types of Oriental leadership are unique and able. Watch this page for January.

“You can be sure that the money, whatever is given, will be properly administered for a people that need it sorely.”

WILLIAM HOWARD TAFT.



## Thank Offering Department

MRS. ALLEN K. ZARTMAN

1354 GRAND AVENUE

DATTON, OHIO

Its purpose is to encourage prayer, and the making of a cheerful offering unto the Lord every day.

Contributions through this department will be owned and blessed by the Master, who said, "Freely ye have received, freely give."

He fed the five thousand in Galilee and He will multiply your gift, making it reach unto the uttermost parts of the earth, where it will alleviate the misery and wretchedness of millions of women and children living in heathen darkness, and where it will bring healing to the sick, and suffering, and comfort to the sad and sorrowing, where it will instill hope into despondent hearts and not the least, bring cheer and encouragement to the missionaries who are making the supreme sacrifice of home and friends for the cause of Christ.

Our thank-offering box should mean so much to us, bearing the colors of the dear old Church, and with the inscription, "Jesus sat over against the treasury and beheld how the people cast money into the treasury." Whenever we give a real thank-offering accompanied by a sincere prayer we may feel assured He knows it. If we have remembered this little box every day in the past year, we have been laying up treasures in Heaven.

We have so repeatedly said that every home should have its blessing box and it should not be simply a side issue. No beautiful imported vase should be accorded a more prominent place on the parlor mantel than this little box, which contains the evidence of my heartfelt gratitude to my Heavenly Father, where I have come into the secret of His presence.

The boxes are free for distribution, excepting the postage, which is 10 cts for fifty. Many will feel like using the same boxes the second year, to save expense, and this is all right. If you do not have sufficient, please do not hesitate to send for all you may need for the coming year. Thank-offering secretaries should seek to enlarge, yes, to double, the names upon the lists of those who will take boxes, by making a systematic canvass of the entire membership of the congregation. Do not forget the old people who cannot attend the regular Sunday services or those who are kept at home by household duties. See to it that every one is invited to have a part in the annual thank-offering service of the Church. Literature and various other helps have been provided and will be mailed to you at your request. There are still a limited number of creeds remaining. These may be helpful to those who are taking boxes this year for the first time.

The pageant prepared by Mrs. Evemeyer and the new Thank-offering service can be secured from Mrs. C. A. Krout, Tiffin, Ohio, or Miss Gertrude Cogan, 15th and Race Sts., Philadelphia, Pa. Every one should be interested in making the thank-offering service of this November the most enthusiastic service that has ever been held. Your preparation for it should be prayer and persistent effort. The material is at hand and added to this touches of your own originality you can make it a most attractive service for young and old. The supreme need of the hour is that we may have consecrated givers to the cause of Missions, and there is no better way than to make a thank-offering, commensurate with our blessings. We cannot afford to deal any differently with our Lord than we do with our fellow-men. We owe Him a debt of gratitude we can never pay, for He gave His life for us and is evermore our best friend.

Why should we give? Doors are everywhere standing open to the entrance of the Gospel. Books and periodicals in great numbers are being published, giving us every opportunity of knowing about the nations of the earth. God is holding up before the Church today as never before opportunities for sacrificial service. This is God's day for a great and efficient service. Are we prepared to go forward and do our full part as Christian women toward winning the world to Jesus Christ? Mrs. D. B. Wells, whom many of our readers knew, and who has gone home to her reward, has many times said: "First things first, winning the world to Christ comes first." It is for us to determine what part our thank-offering will do toward this great enterprise in this eventful year.

Our thank-offering should not be the expression of our gratitude a month ago, but in the light of these momentous days, after a long period of prayer and waiting, the clouds have parted, and God's light is breaking through upon a devastated and sorrow-stricken world.

We cannot truthfully say, "I have nothing to be thankful for" or "why should I take a thank-offering box?" or "too many calls for help"—"costs too much to live." Today as never before the Master hath need of us and of our means.

"Viewing the thank-offering department of our women's work in its true light as a help to consecrated giving, can you not see the need of deepening the interest of every congregation in this beautiful method of giving gifts unto the Lord in recognition of His mercies, that the Church may be better prepared financially and spiritually to carry on her work? Can there be anything that will bring God's people into closer touch with Him or lead them to a deeper personal interest in the salvation of souls and thus meet the needs of the hour than the coming into His presence daily with offerings of gratitude and thanks-

giving? Give daily unto your God in gratitude the best gifts you have and God's best gifts will come back to you."

If any changes have occurred in the secretaryships of the department, please notify the Thank-offering Secretary of General Synod.

All thank-offerings must be sent to Treasurer of the Woman's Missionary Society of the Classis to which you belong and not the Treasurer of the Classis.

Local Secretaries, send reports to the Thank-offering Secretary of your Classis. Reports and money should be sent in soon after the annual thank-offering service.

## A Working Girls' Home.

### THE RESULT OF A REGENERATED JAPANESE.

Mr. Shinjiro Omoto, the originator of this home, was born in Japan in 1872, educated in the common school and graduated at the age of 14 years. He entered at once into the business world; he was employed for a time by his father, but afterward opened up a sugar store of his own, in which he flourished and money came in so rapidly that he soon lived a life of licentiousness. He became as famous for his drunken carousals as he had been for his successful business career.

In 1899 there came a change in his life. Hearing of the meetings held by our missionaries he with some of his companions intended to break up the services but instead hearing of the wonderful sermons on Pessimism and New Life he became interested and asked for tracts in a letter sent to our missionary. Reading and carefully studying these tracts which had been selected for his life he determined to study Christianity privately. His next step was the purchase of the New Testament which he read through and studied.

Not being able to gain this new life he was seeking, he moved to another town, joined a temperance society, but all to no avail; so he decided to make public his desire to become a Christian by calling on our workers and engaging in prayer with them. In 1901 he made his confession of faith and joined his home church. He at once cut loose from old companions and started out his new life by working in the Matsuyama cotton thread spinning factory. Here he had to work 12 hours a day, but he always found time to attend to his Christian duties. It wasn't long till he noticed the awful conditions of the life of the factory girl.

They were compelled to work by day and by night in 2 shifts of 12 hours each; and since they were required to clean up each day, they didn't leave the factory until 6.30 or 7 o'clock morning or evening. On pay days they were compelled to stand in line awaiting their turn from 2 to 3 hours.

The majority of these girls could neither

read nor write, and the songs they sang were mostly indecent. They were housed either in boarding houses specified by the operators of the mill or in houses under the direct supervision of the mill, with a high wall surrounding it with doors and gates locked so as to prevent the running away of the girls employed. These homes are usually over-crowded and the girls of the day and night shifts would often occupy the same beds alternately. In some parts of Japan the sleeping rooms are directly above the factory, where they receive the bad air and steam from below; as well as the noise of the machinery.

The operators of these mills have small stores in which candy, cakes and other dainties are displayed, to attract the attention of these girls, hungry in body as well as in soul; and before long the girls have spent more than they have received for their labors and the result is that they are in constant debt to their employers, which is another means of keeping these girls after once entering the factory. Not only do these girls live in dark and ill-ventilated rooms, where disease and vermin abound, but such are also most of the factories. The rooms are poorly lighted and the air very impure. The girls know very little of machinery and devices to prevent accident are not required by law, and the result is, many injuries occur each day. This lack of safety devices together with the overworked and underfed girls causes a large percentage of accidents and deaths. The death ratio of Japan is nearly three times as high as the ordinary death rate of women. These conditions of factory life stunt not only the body, but the soul, and the result is a weakening of home as well as religious life.

Mr. Omoto at once started a reform, by giving the children one hour of recreation after work for three evenings each week, and later added reading, writing and sewing. It wasn't long, however, till every night in the week except Sunday these meetings were held and the educational element of these girls was developed. For the benefit of the girls who worked on the night shift, study classes were held from 7 to 9 in the morning. Mr. Omoto saw that even though these girls were becoming educated they needed a Christian home in which to live free from temptation, and also better surroundings morally and spiritually. Funds were soon forthcoming to purchase land and a contract made to build this much-needed home. In June, 1904, the girls entered new quarters known as the Matsuyama Working Girls' Home. In 1906 Omoto gave up his position in the factory to give his entire time and attention to this home for the welfare of the life of these factory girls. The government in recognition of the good work that is being done is giving each year 200 yen towards its support.

We now own 200 acres of land on the north side of Castle Hill. Here we have six build-

ings (three of them two stories) used for residential, dormitory, chapel, night school, weaving and hospital purposes. We have a playground and a fine garden which furnishes fresh vegetables to our girls and helps to give them the wholesome diet so much needed by the girls in order to do good work and be able to study after working hours. Taken all in all, the result of the work of this home has been felt throughout the country. May this be an inspiration for us to go forward and do our duty.

At the annual meeting of the Moody Bible Institute of Chicago, Dean James M. Gray reported 5,651 students in the day and evening classes and the correspondence department; also that a new departure had been made in the evening classes for the especial benefit of Chicago people. The period of study had been extended from three to four years by which the full curriculum of the day classes might be covered in the evening classes leading to the same diploma. Advantage of it was being taken, however, not only by Chicago people but by students from a distance who were coming to the city to work during the day in order to enjoy the privileges of the classes at night.

### An Impressive Thank-Offering Service.

On Wednesday evening, November 20, the Woman's Missionary Society of the Second Reformed Church, Harrisburg, Pa., held the annual ingathering of Thank-Offering boxes. The Thank-Offering service prepared by Mrs. Edward Evemyer was used, the Society being assisted by members of the Evening group, who rendered in a very impressive manner the pageant depicting the several motives for "giving." At the conclusion of the pageant Rev. Mr. Sayres made a short address, using for his subject "Sympathy" as a motive. The Women's Missionary Society of the Second Congregation is a very active organization, and the members are to be commended for their spirit and enthusiasm, especially the members of the Evening group, who so ably assisted in this service. The attendance was splendid, and the amount realized from the return of the Thank-Offering boxes was \$55. Mrs. H. C. Koons, president of the Society, conducted the service.

"It is surprising to know how little Sunday School workers know about Missions. Two years ago at our County S. S. Convention one of the speakers asked all in the audience who could name two workers of their own denomination in the foreign field to raise their hands. Only eight or nine hands were raised. There were several hundred people present."



## Mission Band Program.

### January.

SCRIPTURE TOPIC—*Obedience*.  
Missionary for the month—Prof. Paul Lambert Gerhard.

Use *OUTLOOK OF MISSIONS* and *Everyland*.

#### First Week.

Obedience to God. Ex. 19: 3-9.

Pray for your parents.

Study "Jack and Janet in the Philippines," page 59-65.

Tell children of our work in North Japan College.

Who are the workers here?

Missionary Gerhard, first week.

#### Second Week.

The blessings of obedience. Ex. 23: 20-25.

Pray for your teachers.

Study "Jack and Janet," p. 65-71.

Missionary Gerhard, second week.

Tell of our work in Miyagi Girls' School.

Who are the workers here?

#### Third Week.

Obedience preferable to sacrifice, I Sam. 15: 12-24.

Pray for your pastor and his helpers.

Study "Jack and Janet," p. 71-84.

Tell of our work at Yochow, China.

Who are the workers here?

Missionary Gerhard, third week.

#### Fourth Week.

Obedience to parents. Col. 3: 17-25.

Pray for your schoolmates and playmates.

Study "Jack and Janet," p. 84-93.

Missionary Gerhard, fourth week.

Tell of our work at Shenchowfu.

Who are the workers here?

#### Band Notes.

If our leaders need help on the last two topics of each program, they can secure leaflets on these subjects from the Board of Foreign Missions.

Many Bands are just reorganizing after the quarantine. We hope they are planning to use "Jack and Janet in the Philippines." Don't forget to fill out your passport!

*A "Happy New Year" to every leader and Mission Band member.*



(This picture was taken about ten years ago. Please look at the cover page of the November **OUTLOOK OF MISSIONS**. Prof. Gerhard is seated at the left of the picture.)

## Our Missionary for January Is Professor Paul L. Gerhard, of Sendai, Japan.

### FIRST WEEK.

Professor Paul L. Gerhard is a member of one of the oldest families of the Reformed Church. His father and grandfather were ministers and his brother is now a pastor of our Church. His mother has been one of the most active workers in our Woman's Missionary Society. When the Japan Mission in 1896 sent an urgent petition to the Board for another missionary, Mr. Gerhard responded to the call. He is a graduate of Franklin and Marshall College, and at the time of his appointment was a member of the middle class in the Theological Seminary, Lancaster, Pa. He sailed in December, 1896, and landed at Yokohama, Japan, January 7, 1897.

### SECOND WEEK.

Prof. Gerhard was the eighth missionary to go out under our Board. The Mission had been feeling keenly the necessity of the establishment of a chair of English Language and Literature in North Japan College, and it was because of his peculiar fitness for this

position that Prof. Gerhard was chosen. He entered into the work with enthusiasm, and because he was an unordained missionary and unmarried he was closer to the students than any of the other missionaries.

### THIRD WEEK.

He had gone out as a short term teacher under a temporary contract, but when he returned to America for his first furlough the Japanese, as well as the members of the Mission and of the Board, were earnestly desirous that he should return to Japan. During his furlough he completed his theological course and became a Licentiate. Shortly before he returned to Japan, at the end of 1902, he was married to Miss Blanche Ault, who is a sister of Mrs. W. E. Hoy, of our China Mission. During his second term of service Professor Gerhard became one of the best English teachers in Japan, and largely because of him and his work the English Department of North Japan College gained a wide reputation throughout the whole of the Japanese Empire. His sister, Miss Mary Gerhard, was then called and went out to assist in the work of the department.

### FOURTH WEEK.

When he returned again to America, in 1910, Professor Gerhard recognized the importance of the work of Mission Study, which was then being pressed in the Reformed Church. He assisted in the first Summer Missionary Conference that was held at Mt. Gretna, and afterward did much of the work that practically led to the organization of the Mission Study Department of our Church, and served as a temporary secretary until Mr. John H. Poorman was secured, to give all of his time to the work of that department. Prof. Gerhard is now one of our ablest and most influential missionaries and is continually growing in the estimation of the educational leaders of Japan.

## The Prayer.

Dear Father in heaven, we thank Thee for our Missionaries in Japan and China. Be pleased to accept their services in the coming year. May many children be brought to know, love and serve Thee, and help us to do what we can to spread the Gospel in all lands. This we ask for Jesus' sake. Amen.

“Religion is, not by accident or chance, but by its own very nature, the happiest of all lives. Just so far as it ever grows sad and gloomy, it grows irreligious.”

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"The tumult and the shouting dies—

The captains and the kings depart—

Still stands Thine ancient Sacrifice,

An humble and a contrite heart.

Lord of Hosts, be with us yet,

Lest we forget—lest we forget!

\* \* \* \* \*

"If, drunk with sight of power, we loose

Wild tongues that have not Thee in awe—

Such boastings as the Gentiles use

Or lesser breeds without the Law—

Lord of Hosts, be with us yet,

Let we forget—lest we forget!"

# WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD

of the

## Reformed Church in the United States

Semi-annual Report of Treasurer, May 11, 1918, to October 30, 1918

| Annual Budget      | Paid on Budget First Year | Synods        | Paid on Budget May 11, 1918 to Oct. 30, 1918 | Special Gifts Home Missions | Special Gifts Foreign Missions | Memberships     | Thank Offerings | Special Church Building Funds | Young Woman's Miss. Aux. |                |                  |                 | Mission Band Dept. |               |                  |                   | Totals Receipts by Synods |
|--------------------|---------------------------|---------------|--|-----------------------------|--------------------------------|-----------------|-----------------|-------------------------------|--------------------------|----------------|------------------|-----------------|--------------------|---------------|------------------|-------------------|---------------------------|
|                    |                           |               |  |                             |                                |                 |                 |                               | Budget                   | Home Missions  | Foreign Missions | Thank Offerings | Budget             | Home Missions | Foreign Missions |                   |                           |
| \$8,238.60         | \$8,409.51                | Eastern       | \$1,232.90                                   | \$52.00                     | \$447.00                       | \$175.00        | \$23.78         | \$30.00                       | \$7.00                   | \$2.50         | \$37.75          | \$2.75          | \$6.00             | \$10.00       | \$10.00          | \$1,932.40        |                           |
| 4,485.62           | 3,730.85                  | Ohio          | 1,049.50                                     | 275.26                      | 269.50                         | 75.00           | 35.83           | 10.00                         | 92.55                    | 12.60          | 96.00            |                 |                    | 37.50         |                  | 1,912.19          |                           |
| 2,463.40           | 2,169.15                  | Pittsburgh    | 1,327.65                                     | 339.65                      | 1,063.96                       | 100.00          | 93.45           |                               | 84.30                    | 31.48          |                  |                 |                    |               |                  | 3,087.87          |                           |
| 3,879.00           | 2,436.84                  | Potomac       | 972.89                                       | 37.26                       | 126.46                         | 50.00           | 12.00           |                               |                          |                |                  |                 |                    |               |                  | 1,355.57          |                           |
| 599.40             | 654.89                    | Interior      | 195.85                                       | 10.00                       | 78.90                          |                 |                 |                               |                          |                |                  |                 |                    |               |                  | 296.75            |                           |
| 1,180.80           | 1,098.23                  | Central       | 398.96                                       | 75.65                       | 56.50                          | 25.00           |                 |                               | 30.00                    | 15.33          | 10.00            |                 |                    |               |                  | 616.72            |                           |
| 747.00             | 427.25                    | Southwest     | 244.45                                       | 35.50                       | 12.00                          |                 |                 |                               | 37.85                    | 5.00           |                  |                 |                    |               |                  | 382.80            |                           |
| 131.40             | 206.40                    | Northwest     | 104.55                                       | 11.00                       | 25.00                          |                 |                 |                               | 6.60                     |                |                  |                 |                    |               |                  | 150.15            |                           |
|                    | 45.35                     | Ger. of East  | 41.00  |                             |                                |                 |                 |                               |                          |                |                  |                 |                    |               |                  | 41.00             |                           |
| <b>\$21,715.22</b> | <b>\$19,178.47</b>        | <b>Totals</b> | <b>\$5,567.75</b>                            | <b>\$836.32</b>             | <b>\$2,079.32</b>              | <b>\$425.00</b> | <b>\$165.06</b> | <b>\$40.00</b>                | <b>\$258.30</b>          | <b>\$61.91</b> | <b>\$147.75</b>  | <b>\$2.75</b>   | <b>\$63.51</b>     | <b>\$9.00</b> | <b>\$118.78</b>  | <b>\$9,775.45</b> |                           |

### DISBURSEMENTS.

|   |                    |
|---|--------------------|
| <i>W. M. S. Budget.</i>                   |                    |
| For Girls' School, Sendai, Japan.....     | \$1,546.50         |
| For Girls' School, Yochow, China.....     | 309.30             |
| For Girls' School, Shenchow, China.....   | 154.65             |
| For Hospital work, China.....             | 309.30             |
| For Bible Women, Japan and China.....     | 154.65             |
| For Evangelists, Japan and China.....     | 154.65             |
| For Kindergarten work, Japan and China..  | 154.65             |
| Special gifts, W. M. S. ....              | \$1,904.32         |
| Thank Offering .....                      | 241.29             |
| Scholarship .....                         | 100.00             |
| Special gifts, Y. W. M. A. ....           | 142.75             |
| Special gifts, Mission Band Department... | 104.78             |
| <b>Total for Foreign Missions.....</b>    | <b>\$5,276.84</b>  |
| <b>Total for Foreign Missions.....</b>    | <b>\$10,518.79</b> |
| <b>Contingent expenses .....</b>          | <b>921.16</b>      |
| <b>Balance October 30, 1918.....</b>      | <b>\$15,904.00</b> |

### Additional Receipts—

|  |                    |
|--|--------------------|
| Sale of Literature.....                      | \$71.97            |
| Interest earned .....                        | 447.04             |
| Rental of costumes.....                      | 18.50              |
| Sale of Y. W. M. A. pins.....                | 19.50              |
| Sale of Mission Band pins.....               | 28.25              |
| <b>Total receipts, May 11-Oct. 30, 1918.</b> | <b>\$10,360.71</b> |
| <b>Balance May 11, 1918.....</b>             | <b>16,983.24</b>   |
| <b>Grand total.....</b>                      | <b>\$27,343.95</b> |

### DISBURSEMENTS.

|                                      |                    |
|--------------------------------------|--------------------|
| For Foreign Missions .....           | \$5,276.84         |
| For Home Missions .....              | 5,241.95           |
| <b>Total for Missions.....</b>       | <b>\$10,518.79</b> |
| <b>Contingent expenses .....</b>     | <b>921.16</b>      |
| <b>Balance October 30, 1918.....</b> | <b>\$15,904.00</b> |

## Semi-annual Report of Treasurer—(Continued)

|  |             |
|--|-------------|
| <i>W. M. S. Budget.</i>                    |             |
| For Church-building Funds.....             | \$463.95    |
| For Japanese work, Pacific Coast.....      | 618.60      |
| For General work of Home Board.....        | 618.60      |
| For Jewish work.....                       | 247.44      |
| For Hungarian Bible Women.....             | 154.65      |
| For Colored work.....                      | 61.86       |
| Special gifts, W. M. S. ....               | \$705.67    |
| Thank Offering.....                        | 1,710.32    |
| Special gifts, Y. W. M. A. ....            | 61.91       |
| Special gifts, Mission Band Department.... | 9.00        |
| <i>W. M. S. Budget.</i>                    |             |
| For Church-building Funds.....             | \$154.65    |
| For General work, German Board.....        | 154.65      |
| Special gifts, W. M. S. ....               | \$80.65     |
| Thank Offering.....                        | 200.00      |
| Total for Home Missions.....               | 5,241.95    |
| Total disbursements for Missions.....      | \$10,518.79 |

\$2,165.10

2,486.90

309.30

280.65

\$15,904.00

MRS. LEWIS L. ANEWALT, *Treasurer.*

"If we only had the money that belongeth to our King,  
 If the reapers of God's harvest would their tithes and  
 offerings bring,  
 Then the windows of the heavens would open wide at  
 His command,  
 And He'd pour us out a blessing that would overflow  
 the land."

## TWO NEW MISSION STUDY BOOKS ON JAPAN

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# MISSIONARY FINANCE

## BOARD OF FOREIGN MISSIONS.

Comparative Receipts for the Month of October.

| Synods,              | 1917.             |                    |                    | 1918.             |                   |                    | Increase.    | Decrease.                       |
|----------------------|-------------------|--------------------|--------------------|-------------------|-------------------|--------------------|--------------|---------------------------------|
|                      | Appt.             | Specials.          | Totals.            | Appt.             | Specials.         | Totals.            |              |                                 |
| Eastern .....        | \$2,696.80        | \$3,374.42         | \$6,071.22         | \$3,384.53        | \$471.25          | \$3,855.78         | .....        | \$2,215.44                      |
| Potomac .....        | 528.21            | 3,222.73           | 3,750.94           | 1,932.31          | 274.06            | 2,206.37           | .....        | 1,544.57                        |
| Pittsburgh .....     | 2,208.81          | 292.00             | 2,500.81           | 1,966.60          | 5.00              | 1,971.60           | .....        | 529.21                          |
| Ohio .....           | 360.00            | 960.59             | 1,320.59           | 862.53            | 383.30            | 1,245.83           | .....        | 74.76                           |
| Interior .....       | .....             | 152.00             | 152.00             | 175.00            | 25.00             | 200.00             | .....        | \$48.00                         |
| Central .....        | 579.24            | 536.70             | 1,115.94           | 373.34            | 79.00             | 452.34             | .....        | 663.60                          |
| German of East ..... | 30.97             | 1,302.00           | 1,332.97           | 132.50            | 1,076.00          | 1,208.50           | .....        | 124.47                          |
| Northwest .....      | 258.87            | 199.38             | 458.25             | 420.00            | 348.00            | 768.00             | .....        | 309.75                          |
| Southwest .....      | 174.55            | 266.98             | 441.53             | 243.92            | 131.67            | 375.59             | .....        | 65.94                           |
| Bequests .....       | .....             | 470.00             | 470.00             | .....             | 228.93            | 228.93             | .....        | 241.07                          |
| Annuity Bonds .....  | .....             | .....              | .....              | .....             | .....             | .....              | .....        | .....                           |
| W. M. S. G. S. ..... | .....             | 1,408.39           | 1,408.39           | .....             | 985.15            | 985.15             | .....        | 423.24                          |
| Miscellaneous .....  | .....             | 152.80             | 152.80             | .....             | 100.60            | 100.60             | .....        | 52.20                           |
| <b>Totals.....</b>   | <b>\$6,837.45</b> | <b>\$12,337.99</b> | <b>\$19,175.44</b> | <b>\$9,490.73</b> | <b>\$4,107.96</b> | <b>\$13,598.69</b> | <b>.....</b> | <b>\$357.75</b>                 |
|                      |                   |                    |                    |                   |                   |                    |              | <i>Net decrease, \$5,576.75</i> |

## BOARD OF HOME MISSIONS.

General Fund Receipts for October.

| Synods—                 | 1918.             | 1917.             | Increase.                               | Decrease.       |
|-------------------------|-------------------|-------------------|---|-----------------|
| Eastern .....           | \$2,650.08        | \$3,040.49        | .....                                   | \$390.41        |
| Potomac .....           | 1,762.42          | 828.10            | \$934.32                                | .....           |
| Ohio .....              | 869.33            | 372.60            | 496.73                                  | .....           |
| Pittsburgh .....        | 1,944.10          | 2,208.81          | .....                                   | 264.71          |
| Interior .....          | 75.00             | .....             | 75.00                                   | .....           |
| German of the East..... | 159.62            | 70.00             | 89.62                                   | .....           |
| *Central .....          | 79.50             | 32.46             | 47.04                                   | .....           |
| *Northwest .....        | .....             | .....             | .....                                   | .....           |
| *Southwest .....        | .....             | .....             | .....                                   | .....           |
| †W. M. S. G. S. .....   | 481.15            | 660.00            | .....                                   | 178.85          |
| Y. P. S. C. E. .....    | .....             | .....             | .....                                   | .....           |
| All other sources.....  | 215.00            | 104.20            | 110.80                                  | .....           |
|                         | <b>\$8,236.20</b> | <b>\$7,316.66</b> | <b>\$1,753.51</b>                       | <b>\$833.97</b> |
|                         |                   |                   | <i>Increase for the month, \$919.54</i> |                 |

\*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$220.49 in addition for Church-building Funds and special objects.

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Annual Board Meeting, first Tuesday in March.  
Executive Committee meetings are held monthly except in July and August.

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*For the Board of Home Missions.*

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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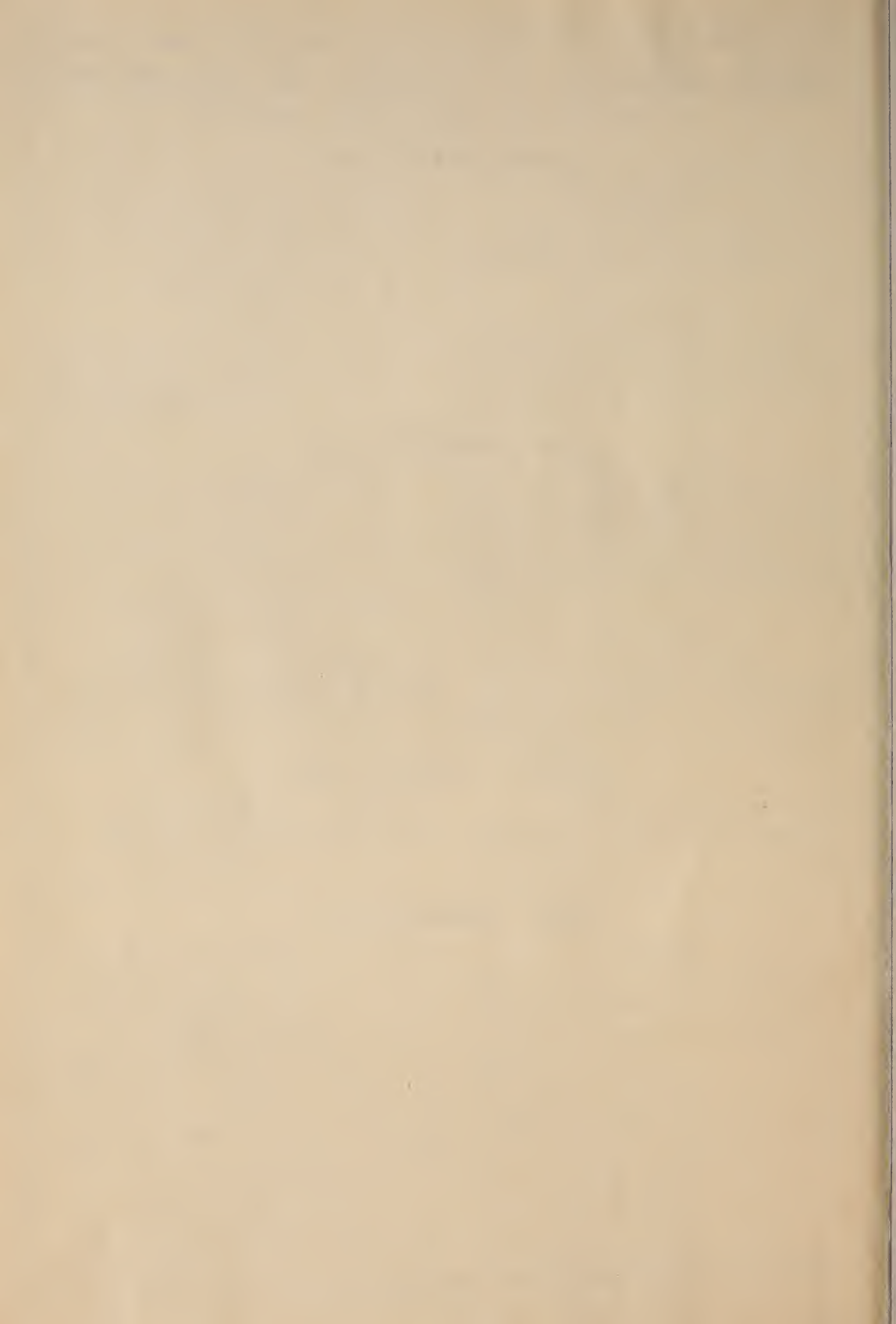
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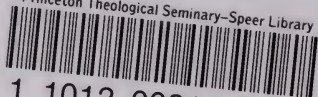


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